

John Hill

THE
L I F E
OF THE

Very REVEREND and LEARNED

COTTON MATHER,

D. D. & F. R. S.

Late Pastor of the North Church in BOSTON.

Who Died, Feb. 23. 1727, 8.

By SAMUEL MATHER, M. A.

Mat. 1. 6. --- A Son honoreth his Father.

ΝΗΠΙΟΣ ΟΣ ΤΙΣ ΤΩΝ ΟΙΚΤΡΟΣ
ΟΔΟΜΗΝΩΝ ΓΟΝΕΩΝ ΕΠΙΛΑΘΕΤΑΙ.
SOPHOC. *Electra.*

Boston, New-England:
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MDCCXXIX.

THE
LIFE
OF THE

Very Reverend and Learned

COTTON MATHER.

D. D. & H. R. S.

Late Pastor of the North Church in BOSTON.

Who Died, Feb. 17, 1788.

By SAMUEL MATHER, M. A.



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Academiæ

ILLUSTRISSIMO

S. P. in *JESU* DOMINO.

Honoratissimi, Piissimi, Doctissimi,

A

SUMMUS, quo meum exornastis PARENTEM, Honos Academicus, insperatus illi omnino contigit, adeoque gravior; pro Cultu itaque vestro ad extremum usque Spiritum Ecclesiae Fratribus *Scoticane* inservire summa semper fuit Ambitio, omnesque illos obligandi Occasiones lætissimus arripuit.

QUANDOQVE IDEM PATER ille meus immortalis Vitam hanc reliquit inferiorem, vobisque non possit amplius resolvere Debita; idcirco, qui a *longe sequitur semper adorans Vestigia*, FILIUS ejus unicus, prout in Repub. literaria constitutus ejus Procurator, ingentem Dedicationis hujusce Libertatem sibi arrogat, ut residuam Paterni Nominis partem expediat.

VITA, quæ vobis, SENATUS celeberrime, a Filio PATRIS dignissimi quam humillime dicatur, partim ex Monumentis Paternis, partim ex notitia mea aliorumque colligitur; absque vero ullis iniquis indebitisque Laudibus. In mea etenim Sententia, sicut et *PLINII, Historia non Ostentationi, sed Fidei Veritatiq; componeretur, nec debet egredi Veritatem; honeste enim factis Veritas sufficit.* Verum igitur quod fuit per totam PATRIS Vitam perquam religiose sum contemplatus & ad amissum observavi; ac revera cum HIERONYMO dicam, *Testor JESUM---Christianum de Christiano vera proferre.*--- MELCHIOR CANUS dolenter dicat--- *Multo severius a LAERTIO Viras Philosophorum esse scriptas, quam a Christianis Viras Sanctorum.* sed hic non locus datur huic *Querele.*

NEMINEM vestrum, Viri optimi, præterit, Viras Memorialque Virorum illustrium dulces esse pariter ac utiles; debitas esse mortuis; Posterisque valde necessarias, modo ut præstantia præ Oculis Virtutis Exemplâ

Exempla habeant, adeoque illos, qui per Fidem & Patientiam hereditario obtinens Jure Promissiones, prosequantur.

Ac pro certo habemus, quod sicut Exemplum Affectiones vehementer commovet, vix etiam quicquam ad emendandos Mores, et in Ordinem redigendos plus habet Efficaciae. Non tantam persuadendi Viri possidet Oratio vel elegantissima, quam Vita bene morata: Sic multi censebant Veteres. Cum itaque apud HOMERUM Rex Hominum TYDIDEN ad Praelium stimularet, TYDIDEM fuisse Patrem admonuit: Hinc quoque AENEAS, apud VIRGILIUM, ad Mollimina praecleara ASCANIUM provocans, in hunc adhortatur modum, — *Te Pater AENEAS & Avunculus excitet HECTOR.*

VITAE Rationem PATRIS ad Exemplar nati, vobis, Viri lectissimi, hocce exhibet Opus: Utcunque; vero a meo deprimatur Labore; libere tamen fateor & asserere non vereor, Opus natura sua praestantissimum esse atque utilissimum, ac forsan GLASGUENSIUM Oculis haud omnino indignum. Ac si vobis ita liquido constet, bene mecum agitur: Alii nostra impugnent, nos nostraque; lividi in Odio habeant; Sed, si vestrum consequamur Favorem & Patrocinium, Superiores evademus.

HIC, SENATUS Academiae praestantissime, vestrum enunciare Veritatis Amorem, Regimen severe bonum, Charitatemque satis extensivam; sed, pro more Scriptorum hodiernorum, vestras non eloquar Laudes; vobis enim non gratæ forent, licet sinceræ; atque aliis supervacaneæ: cæcus est etenim quisquis non videt.

VESTRA

D E D I C A T I O

VESTRA Academia, Viri omnigena Doctrina & Pietate referti, sub JACOBO SCOTIE secundo suis fundata; ab illius ad GEORGIUM Secundi clementissimi adhuc floruit Regnum; atq; ad Secundum DOMINI Dominorum Adventum efflorescat ac vigeat!

Cum prægrandi Veneratione atq; Ardore inextinguibili subscribo,

SENATUS Illustrissime,

Vester obsequentissimus

et humillimus Servus

2. IV. 61.

SAMUEL MATHER

**Dabam,
Bostone Nov-Anglorum,
Cal. Januarii. 1728, 9.**

THE PREFACE.

DR. COTTON MATHER, tho' Born and constantly Residing in this remote Corner of AMERICA, has yet for near these Forty Years made so rising & great a Figure in the Learned World, as has attracted to Him while alive, the Eyes of many at the furthest Distance; and now deceased can't but raise a very general Wish to see the Series, and more especially the Domestic part of so Distinguishing a LIFE exhibited. His printed Writings so full of Piety and various Erudition, his vast Correspondence, and the continual Reports of Travellers who had conversed with Him, had spread his Reputation into other Countries: And when about Fourteen Years ago I travelled abroad, I cou'd not but admire to what Extent his Fame had reached, and how inquisitive were Gentlemen of Letters to hear and know of the most particular and lively Manner both of his private Conversation and publick Performances among us.

AND indeed, as a REVEREND FATHER with us has agreeably observed *. --- " His Printed Works will not convey to Posterity, nor give to Strangers a just Idea of the real Worth and great Learning of the Man. His Works will indeed inform all that read them, of his great Knowledge and singular Piety, his Zeal for GOD and Holiness and Truth, and his Desire of the Salvation of precious Souls: But it was CONVERSATION and Acquaintance with

* The Rev. Mr. COLMAN in his Funeral Sermon.

The PREFACE.

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 “ Him, in his familiar and occasional Discourses
 “ and private Communications, that discovered the
 “ vast Compass of his Knowledge, and the Pro-
 “ jections of his Piety, more I have sometimes
 “ tho’t than all his Pulpit Exercises. Here He
 “ excell’d, Here He shone; being exceedingly com-
 “ municative, and bringing out of his Treasures things
 “ new and old without measure. Here it was seen
 “ how his Wit and Fancy, his Invention, his Quick-
 “ ness of Tho’t and ready Apprehension, were all
 “ consecrated to GOD, as well as his Heart,
 “ Will and Affections: And out of his Abundance
 “ within, his Lips overflowed, drop’d as the Honey-
 “ comb, fed all that came near Him; and were as
 “ the choice Silver, for Richness and Brightness,
 “ Pleasure and Profit”.

EVERY one who intimately knew the Doctor, will readily subscribe to this Description. By his learned Works and Correspondence those who lived at the greatest Distance might discover much of his superiour Light and Influence: But they cou’d discern these only by a more mediate and faint Reflection: They cou’d neither see nor well imagine that extraordinary Lustre of pious and useful Literature, wherewith we were every Day entertained, surpris’d and satisfied, who dwelt in the directer Rays, in the more immediate Vision.

GREAT Abilities, an insatiable Thirst for all kinds of Knowledge, an extraordinary Quickness of Apprehension, Liveliness of Fancy, with a ready Invention and Active Spirit, seemed to be the chief Ingredients of his Natural Genius: And all these being sanctified in his early Days, indued with a divine Byass and turned to the noblest Objects; He became inflamed with the most ardent Desires to amass unto Himself from all sorts of Writings, an unbounded Treasure of curious and useful Learning, and to find out all imaginable Ways of employing it, for the Glory of GOD, the Good of Men, and the Advancement of his own Perfection: That as He grew in Knowledge, He might increase in Goodness and Usefulness, and become a greater and more extensive Blessing. So

The P R E F A C E.

SO much Erudition, such high Degrees of Piety, and such an Active Life in doing Good, united in the same Person, are very rarely seen among the Sons of Men. By a transient Acquaintance with Him, one wou'd think, that being sanctified from the Birth, He had made the utmost Improvement of his Time in the PURSUIT OF KNOWLEDGE: But upon a further View of the Social Part of his Life, the continual Resort of Visitors, with his gentle and easy Entertainment of 'em at all Hours, and how He wou'd scarce let the Meanest or Youngest pass Him without Instruction; It seem'd as if almost all his Time were swallowed up with CONVERSATION: And yet, being let into a more intimate Discovery of his numberless and perpetual Contrivances and Labours to do Good in the World; one wou'd then be ready to conclude that he cou'd have no Time left for Either, but must have spent it all in ACTION.

HAVING made Himself an Early Master of the Learned Languages, One of the special METHODS by which he so well improv'd his Time and acquir'd such a vast Extent of Science seem'd to be; that tho' for his Progress in Divine Literature, He kept to the constant Study of the SACRED ORACLES in their inspired Originals, yet for Other Writings he cared not to trouble Himself with any but those that were likely to bring him something New, and so increase his Knowledge. In two or three Minutes turning thro' a Volume, he cou'd easily tell whether it wou'd make Additions to the Store of his Ideas. If it cou'd not, He quickly laid it by: If otherwise, he read it, passing over all those Parts which contained the things he had known before, perusing those Parts only that represented something Novel, which he Pencil'd as he went along, and at the End reduc'd the Substance to his Common Places, to be review'd at Leisure; and all this with wonderful Celerity. So short a Course he took to universal Science--that as he increased in Years, the less Time he had occasion to expend in running thro' an

The P R E F A C E.

Author ; till at length there were but few Books published that would take him much to read, and many that were celebrated for their various Learning he found had little in them but what he had been acquainted with before.

Nor were his Common-Places the only Treasures of his rich Ideas : They were but mere Securities that He might not lose them : And He us'd to have them at command on the most sudden Incidents, and in common Conversation, which had therefore always something new, and was ever entertaining and instructive. By this means it was that He had the most agreeable and effectual way of Reproving a Friend for what appear'd amiss, or of Exciting to a neglected Duty, that I ever met with. Instead of doing this directly, which might have been too Offensive, He wou'd rather bring some History or Observation in the Form of a pleasant Narrative, which He had ready at hand for all Occasions ; and being extremely suitable, wou'd leave his Friend to the most pungent Application.

AND his glowing CHARITY and PIETY spread a further Lustre on his other Excellencies. His burning Zeal for GOD, and fervent Benevolence and Love for Men, were continually working in Him, imploying all his Talents, Tho'ts and Cares, by Night and Day, and breaking forth into numberless Projections, and intense Indeavours, which wasted and consum'd his Life. He was an utter Enemy to religious Tyranny and Imposition : He was of very Catholick and Comprehensive Principles : He never valued any particular Forms of Worship, unless they were of Divine Appointment : But it was the Spirit, the Power, the Practice of the great Duties of Religion in the CHRISTIAN Institution that his Heart was set on : And this He was for Propagating, by convincing and moving Arguments, warm Perswasions, bright Examples, and by every winning Way that cou'd be ther of, agreeable to its truly primitive and noble Simplicity, and to Humane Liberty.

THE

THE PREFACE.

THE following Draughts will give the Publick an entertaining Specimen of his wonderful Improvement of Time, and the various and surprizing Methods He invented and pursued for the Advancement of this vital Piety, both in Himself & Others. Tho' deliberate in Speech, yet expeditious in Indicating; and having the Pen of a ready Writer, that knew not how to falter in its swift career; He continually preserved Records of the several Rules and Schemes He formed for his own Direction, and of his diurnal Prosecutions of them. He has by this means left a great Abundance of excellent Materials for his more private History: And the Accounts that follow being extracted chiefly from them, are also agreeable to that Part of his Life which fell under the Observation of those who were acquainted with Him; and so nearly answered to these latent Rules now published, that we cou'd not but conclude He had them always in his Eye, tho' we had never seen them.

HIS Son, the Compiler having these great Advantages, can have therefore no Occasion to invent any Additions to his Dear Father's History. He has rather aimed at Brevity, and to write as little upon every Head as possible. And indeed, if He had Published all that his Written Memorials would have enabled him, or that himself and others have been Witnesses of, He had not only swell'd the Volume to too large a size for the present Age to bear, and thereby hurt its Usefulness; but he must have also given such a full Account of this extraordinary Person as would have exceeded the Belief of those who were Strangers to Him. The very bare Narration would have rather looked like the celebrated Life of CYRUS, and be disputed by Posterity whether it were design'd and drawn for a mixt Romance, or a real History.

THE native Fondness of a filial Mind for a Father's Honour, may give Occasion for the Reader to suspect, in such a case as this, an Extens of Praise. But if some other Pens had been employ'd in drawing the Description of this exalted Character, I

am very certain they would have given themselves a greater Liberty, as not being quite so cautious of exceeding as a natural Relative. And for other things, the ingenuous Reader will rather indulge the blooming Offspring of so Great a Parent; Especially, when the First Fruits he consecrates to the Publick use, are so rich and salutary as these before us.

BUT now, Methinks, I have need of some good Apology for my own Presumption to Preface the Life of such a Man, and recommend it to the World. I have none but this, — That the now Blessed Subject of it having been pleased to admit me into an happy Intimacy with Him, upon my Return to this my Native Country; I have been thereby too highly obliged — to deny the Desires of his Orphan Son, that I wou'd introduce him thus into the Publick view, and from my own Experience say so much as may in some measure move the curious Passenger, to turn aside and look into this reflecting Mirror, and with pleasing Wonder contemplate the Great Original.

AND to say no more, — I cannot think to wish a richer BLESSING in the present State of the Prophetick System; than that the GOD of the Spirits of all Flesh, would in my own dear Country, and every Other, raise up Numbers of such Ministers as this, and prosper this Superiour Example for the forming and animating of them: That they may burn and shine as He, and prepare the World for the most illustrious Appearance of the GREAT GOD our Saviour JESUS CHRIST, that SUN of Righteousness, — the boundless and flowing Source of all the infinitely lower Excellence and fainter Brightness we in every Place and Age, admire in Others.

Boston, Feb. 27.

1728,9.

Thomas Prince.

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Y.

Mr. William Young.

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T H E

Introduction.



It is agreed by *all*, that *Lives* of eminent Men are very profitable, and that the *Writing* of them is of great Use to the World; especially if their *Examples* have bin very thining, and they have *served* their *Generation* according to the *Divine Will*; and therefore it is that so many *Ancients* and *Moderns* have endeavoured to transmit thro' Ages down to the latest Posterity the *Lives* & *Actions* of their virtuous and excellent Friends.

It has *ever* likewise bin allow'd proper for *Sons* to communicate to the World Accounts of their good and great *PARENTS*; to tell what they were, what they have done and suffer'd, how they tho't, and on what Accounts others are, have bin, or may be the better for them: I say, it has bin look'd upon as convenient for *Sons* thus to honour their *Parents*, who have bin honoured and highly favoured of *Heaven*; for were it otherwise, why are there so many *Examples* in later

B

Times

INTRODUCTION.

Times as well as in former Generations, of this filial Piety? And besides, whatever some may think of their Partiality and Prejudice, it must be acknowledged that they are most capable of Writing concerning their Parents; for they have their private Memorials, they have had more free Intimations of their Mind, and have the most thorow Acquaintance with the secret Springs of their Actions: On these Accounts they are rather more capacitated than others; and therefore I hope to be excus'd, or at least indulged in this Performance by the ingenuous and considerate Reader.

ENCOURAGED and animated by the many Sons of Ingenuity who have gone before me, and particularly by my own FATHER and GRANDFATHER, who have raised literal Monuments for their Parents; I shall now write the Life of, I might say with Sir HENRY WOTTON, the BEST of Fathers: I shall write it with an inviolable Fidelity and Truth; and I here declare that my Design in this Book, is chiefly to glorify JESUS CHRIST and to serve His Church: *Ac ne Patris mei Fame parcerem, si ejus Laus cederet in CHRISTI opprobrium & Corruptionem Evangelii & Scandalum Ecclesie* *.

* Molinæi Examen Amyræld. advers. Spanhem l.2. p.137.

The

THE
L I F E
O F

The Reverend & Learned

Dr. Cotton Mather.

CHAP. I.

The Subject of the History; his Birth, Education, Early Religion, Marriages and Children, with his Methods of Education, and Rules of private Conduct.

SECT. I. *The Subject of this History, with an Account of his Descent and Family.*

1. **D** R. COTTON MATHER ---
He was born Thursday Feb. 12.
1662, 3. at Boston in New-England.

I have no great Disposition to enquire into the remote *Antiquities* of his Family; nor indeed is it matter of much Consequence that in our *Coat of Arms*, we bear *Ermine*, Or, *A Fess*, Wavy, Azure, three Lions rampant or, for a Crest, on a wreath of our Colours a *Lion Sedant*, or on a Trunk of a Tree *vert*; --- The Religion and Learning found in the Family was the most agreeable Pleasure to my Father, and yields the most satisfactory Reflection to me.

2. Dr. INCREASE MATHER --- whose Relation as Pastor to the North Church in Boston, as President of Harvard College, whose printed

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Composures both Latin & English, and whose Agency in the Courts of three Monarchs for his afflicted Country have rendred him universally known --- was his Father.

3. His Mother was MARIA, the Daughter of the Renowned Mr. JOHN COTTON; who was a Man of very exalted Piety and uncommon Learning: Out of Respect to this excellent Man, He was called COTTON.

SECT. 2. *His Education, his Eagerness and Progress in Learning; and early Favours confer'd on him.*

1. HIS Education was at the free School in Boston under the Care, first of Mr. BENJA. THOMPSON, a Man of great Learning and Wit, who was well acquainted with Roman and Greek Writers, and a good Poet, last under the famous Mr. EZEKIEL CHEEVER, who was a very learned, pious Man, and an excellent School-master. Under these two Masters he made a laudable Proficiency.

2. By twelve years of Age, he had composed many Latin Exercises, had conversed with TULLY, TERRENCE, OVID and VIRGIL, had gone thro' his Greek Testament, and entred upon ISOCRATES, HOMER and his Hebrew Grammar; and at that Age was admitted into College. The pious Dr. HOAR, who was then President, according to Custom, gave him this prophetic Head for his initial Declamation,

Telemacho veniet, vivat modo, fortior Aetas.

3. AFTER his entrance into College, he made as quick a Dispatch as before; Mastering Hebrew perfectly; digesting ALEXAND. RICHARDSON'S Tables, which he transcribed; composing Systems of Logic and Physic, which were afterwards used by others; and, in a Word, describing the Circle of all the Academical Studies. Many are the Books which he then read

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read with ingenious Remarks, of which he kept an Account in his *Diary*.

4. WHEN he took his first Degree, which was at the Age of Sixteen, Mr. OAKES the President, in his Oration at the Commencement which I have read, thus expressed himself concerning this hopeful Youth,

--- *Alter vero COTTONUS MATHERUS nuncupatur. Quantum Nomen! Erravi, fatear Auditores; dissem etenim, quanta Nomina! Nihil Ego de Reverendo PATRE, Academiæ Curatore vigilantissimo, municipii Academici socio primario, dicam; quoniam coram & in Os laudare nolum: sed si Pietatem, Eruditionem, Ingenium elegans, Judicium Solidum, Prudentiam & Gravitatem AVORUM Reverendissimorum JOANNIS COTTONI et RICHARDI MATHERI, referat et representet, omne tulisse Punctum dici poterit, nec despero futurum, ut in hoc Juvene COTTONUS atq; MATHERUS tam re quam Nomine coalescant et reviviscant.*---

You will find in the Course of this History, that this great Mans Sentiments were just, and his Expectations answered: So that I may now insert the true Character of him, when he made some Figure in the World; which I chuse to bring in here, because it has some Relation to President OAKES's Prophecy.

A Friend thus writes of him;

“ For Grace and Art and an illustrious Fame,
“ Who would not look from such an om'nous Name;
“ Where two great Names their Sanctuary take,
“ And in a Third combin'd a greater make?

5. WHEN he was half a Year short of Nineteen, he proceeded Master of Arts, and received his Degree at the Hand of his Father who was then President. The Thesis which he then maintained was, *Puncta Hebraica sunt Originis Divine*: But he afterwards saw cause to change his Mind, and held the contrary Opin-

The Life of

nion to the last. He tho't, with the great **PRIDEAUX** and some others, that the *Points* were an Invention of the *Masorites*; and, because he could read and perfectly understand *Hebrew* without them; he imagined there was no need of them, unless for the Ignorant, as the *Jews* without Question were, after the *Babylonish Captivity*, when the *Points* were contrived for their Instruction.

6. HE might well make a considerable Progress in Learning, being in his earliest Years pretty *healthy*, having withal a great *Capacity for Learning*, and being blessed with that first step to Knowledge, a modest *Inquisitiveness*.

7. AND, as it is observed there are *very few* who prove *great Men* unless they begin betimes, he was very desirous of following **SENECA's** Advice, that is, *to hasten and learn betimes, lest when old, he should be obliged to it* †: And indeed he betimes laid up a good Stock of Knowledge; like *the busy Ant that adds to its heap, not ignorant or unaware of the future* ||.

8. AND, if what some great Men have hinted be true *Nemo Vir magnus sine Afflatu* *, while he was yet young he bid fair to be *great*; for he *believed* he should be so; he *expected* it; and therefore (*multa tulit fecitq; &c.*) he bore and did many things and disregarded all the Difficulties that would encompass him.

SECT. 3. *His Early Religion.*

1. IT is an excellent Maxim, That *the best Gifts are vain unless Piety adorn them*: And of this Mind was he, of whom I am writing, from his very Childhood.

† *Perge Es' prope ne tibi accidat, ut Senex discas.*

Sen. Epist. 77. || Horat. lib. Epod. Carmen Seculare.

* *Cic. de Nat. Deorum. l. 2.*

AND,

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AND, altho' his Desire of Learning was very great and strong, and his Attainments were truly considerable, he was not more noted for these *Gifts* than for his early *Piety* and Religion.

FROM his earliest Days there were several *good things found* in him. When he began to speak almost, he began to *pray*, and practised this Duty constantly while he was a School-Boy; and, altho' he used no *Forms* in Secret, he composed some for his School-Fellows & obliged them to pray. Before he could write notes of Sermons in *public Assemblies*, he commonly wrote what he remembered when he came home. --- He read the *Scriptures* with so much *Ardor* and *Affiduity*, that *fifteen Chapters* a Day divided into three Exercises, and nothing less, would suffice him. --- He would moreover reprove his Play-mates for their wicked Words and Practices.

2. As he grew Elder, he joined himself to a *Society of Young Men* that met on the *Sabbath Evening* for Religious Ends and Purposes; and unto these Meetings he ascribed his *first Rise* and Improvement in the *Art of Speaking*, of *Praying*, &c.

3. By Reason of some Miscarriages into which he was surprizingly bro't, he was very Young put upon enquiring into his Estate; whether he were not an *Hypocrite*, if not a *Cast-away*? He found very frequent Returns of *Doubts* and *Fears*; and therefore resolutely and frequently renewed his *Closure with Jesus CHRIST*, as his *only Relief* against them. During this time, when he was languishing under the Sense of his Vileness, and thinking with himself, *Will the Lord accept of one that has done and bin as I have?* I say during this time, he tho't it proper to open his Bosom to his Father: Upon so doing his Father told him, *There was no Sinner repenting and returning but CHRIST will accept of him: For* (said he) *observe it even among Men; there is a vile Sinner; a good Man beholds and abhors him: Yet if this Man ever*

becomes a new Creature, the same good Person, notwithstanding his former Vileness, will embrace him and take him to his Bosom; and this (continued he) is an Emblem and Effect of the Spirit of Jesus. --- Wonderful was the Quickning these Words gave him: They influenced his Addresses to Heaven, in which he then had sweet and strong Intimations of the Divine Favour.

4. WHEN he was fifteen, he was much affected by reading Dr. HALL's Treatise of *Meditation*, with his Proposals of proceeding *Methodically* in this great *Duty of Christianity*. Upon this, He read several other Books upon that Subject, and made many Essays at a *Logical* and regular Method for daily Meditation, and proceeded so far that he wrote a Discourse upon that Subject, which at this tender Age found a good Consideration among several ingenious Friends. The Result of all was, that he finally pitched upon *this Method*. The Meditation consisted of two Parts: In the *first*, He proceeded more *doctrinally*; to instruct himself either with answering a *Question*, or with explaining a *Scripture*, or with considering the *Causes*, *the Effects*, *the Adjuncts*, *the Opposites* and *Resemblances* of the Thing that was his *Theme*. --- In the *second Part*, he proceeded more *practically* to affect himself in three Steps; *first*, an *Examination* of himself; *next*, an *Expostulation* with himself; and *last*, a *Resolution* in the Strength of Grace offered in the new Covenant. This happy way of *preaching with and unto himself* he was acquainted with betimes.

5. AND before this, even at fourteen Years of Age, he began to keep *Days of Fasting and Prayer* alone in his Study; and in those Duties he made at first SCUDDER's *Christian's Daily Walk* his Directory; --- But of his *Fasts* (together with his *Thanksgiving*) and his Devotions & Methods in them, I treat largely in Chap. 6. whither I refer my Reader.

6. HAVING past his first *Sixteen Years*, he was tho't of 'Age eno' to join to a particular Church: He did so then accordingly, and renewed his *Baptismal Vows* and Covenant. By approaching to the *Lord's Table*, he tho't himself obliged to be very particular in *Self-Examination*. I will here transcribe one Instance of his *Self-Examination*, which he wrote when ibort of *Seventeen*.

" Setting my self upon the Work of *Self-Examination*, I find;

" 1. Concerning my *Faith*.

" I am convinced of the utter Insufficiency in my own *Righteousness* to procure my *Salvation*. I see my own *Righteousness* to be nothing in point of Acceptance with God. I see a woful *Hypocrisy* has acted me, *Sluggishness* and *Selfishness* hath attended me, in the very best of all my Services.

" I perceive now no other way for my *Salvation*, but only by the Lord JESUS CHRIST; *Refuge* fails elsewhere on every Hand.

" I behold a *Fulness* & a *Beauty* in JESUS CHRIST; He is worth loving, worth prizing, worth following.

" Such is my Desire to obtain an Interest in HIM, and make HIM the only Portion and Support of my Soul, that it is one of my greatest Grievs, to find my Heart so dull in going forth after HIM.

" 2. Concerning my *Repentance*.

" I abhor *Sin*, because it is abhorred by God and contrary to HIM.

" *SIN* is my heavy Burden; *Death* it self would be welcome to me to free me from such a Burden.

" I am heartily troubled for the *Sin* in my Heart, and that fountain of Corruption, the *Plague* of my Heart afflicts me.

" 3. Concerning my *Love*.

" I long to see and know the *Favour* of GOD unto me; the sight of *That* would make all my Afflictions light.

" I desire to be as active as may be in promoting the *Honour* of God; and I seldome come into any Company,

" Company, without contriving, Whether I may not
 " act or speak something for That in it, before I
 " leave it.

" I am sorry, that I love God no more.

" The Saints, that have the Image of God, are
 " those whom I value most.

" A Mean Person with Grace is more amiable to
 " me than another who is otherwise never so well
 " qualified, but Graceless" ---- There are some
 other of his *Examinations*, when in *Younger Years* and
 in *advanced*, which you will find in the 6th Chapter of
 this Book: I brought this one in here, as a Specimen
 of his early Sense of Religion.

7. ANOTHER Thing, in which he demonstrated
 his early *Piety*, was his incessant *Aspirations* after
 Usefulness. He was always of MELANCTHON'S Mind,
 who said, *Let who will abound and encrease in Riches,*
they may for all me; I look upon my Works as my
Treasure †: He therefore sought all Occasions for
 doing Good.

THE Maxim he went upon was this, that a Power
 and Opportunity to do Good not only gives a Right
 to the Doing of it, but also makes the Doing of it a
 Duty: A Maxim truly noble and divine both in it
 self, and in its Effects! And it is built upon those
 Words of our blessed Apostle, *As we have Opportu-*
nity, let us do Good unto all Men *.

HAVING a Principle of Good-Will to Man deeply
 rooted in his Soul, he was very soon and very strongly
 desirous that it might grow and flourish, and that
 others might be the better for it.

HE first set himself to contrive what Good he might
 be able to do in his *Father's Family*, by instructing
 his Brethren and Sisters, and by exhorting the Ser-
 vants.

HE anon proceeded to impose it as a Rule upon
 himself; never to come into any Company where it

† *In Operibus sit Abundantia mea; Divitiis per me licet*
non abundet quisquis voluerit. * Gal. VI. 10.

might be proper for him to *discourse*, but he would, if possible, so order it that it might be serviceable to the Company; and, he saw the Fulfilment of that Promise, *To him that has shall be given*: For, upon his faithful Improvement of his Talents, He found his LORD and Master went on and multiplied his *Opportunities*, untill he came to serve whole Churches, Towns and Countries.

FROM his own happy *Experience* therefore, when he was advanced in Age, he would often advise *Young Men*, to contrive and study as early as possible to do Good, to love it and to account it a noble Thing. While *We* and our *Opportunities* are but *small*, he would have us *invent* as many ways as we can to be serviceable: He would not have us impertinent, immodest or ostentatious in our Essays; but would have us with humility, and yet with Readiness, *begin sometimes* with our *small Stock*, and expect that, before we have done, God will do *great things* for us as well as by us. I have made some Digression; but the *Usefulness* of it will make Amends for it. I shall have Occasion hereafter more particularly to mention his *great Usefulness* and extensive Labors.

8. HE very young tho't it his Duty to give unto the LORD of all, some part of the small substance which was afforded him. Even from 14 he devoted a *Tenth* to our *Melchizedek*; and from his Childhood was very good, manly and generous.

I will mention but *two Instances* here of his good Spirit and *Charity*; (having Occasion e're long to give you some more) you will take them in his own Words;

“ It may not be amiss now and then to mention a
 “ *Remarkable Providence*, and make some Remarks
 “ on the *retaliating Dispensations* of Heaven towards
 “ me. One thing, that I will observe, is what I met
 “ with in the *twenty first Year* of my Life. I can tell
 “ that the LORD has most notably, in many Instances
 “ retaliated

“ retaliated my Dutifulness unto my *Father*. Some
 “ of the Instances which I have taken Notice of may
 “ seem trivial, but yet the *Retaliation* I saw in ’em
 “ gave them a *Relish*.

“ As now, I was Owner of a *Watch*, which I was
 “ fond of for the Variety of *Motions* in it. I saw my
 “ Father took a Fancy to it, and I made a Present of
 “ it unto him, with some Tho’ts that as it was but a
 “ peice of due Gratitude unto such a Parent, so I
 “ should not go without a Recompence. Quickly
 “ after this there came to me a Gentlewoman, from
 “ whom I had no Reason to expect so much as a
 “ Visit: But in her Visit, she, to my Surprise pray’d
 “ me to accept, as a Present from Her, a *Watch*,
 “ which was indeed preferable to that, with which I
 “ had parted. I resolv’d hereupon to stir up *Duti-*
 “ *fulness unto Parents* in my self and others more
 “ than ever.

“ At another Time; I bought a *Spanish Indian*
 “ Servant, and bestowed him upon my Father. Some
 “ Years after this a Knight, whom I had laid under
 “ many Obligations, bestowed a *Spanish Indian* Ser-
 “ vant upon me. Many more such Things I might
 “ mention; but I give these for a *Taste*.

SECT. 4. *His Marriages and Children, with his
 Methods of Educating them.*

1. BECAUSE I chuse to finish what I have to write
 concerning him (*inter privatos Parietes*) in
 his *private Capacity*, I encline now to bring in *this*
Section, and a following one.

2. MR. MATHER tho’t it advifeable in his 24th
 Year to *Marry*. He first looked up to *Heaven* for
 Direction, and heard the *Counsel* of his Friends ---
 The Person he first pitch’d upon was Mrs. ABIGAIL,
 the Daughter of the Honourable Col. PHILLIPS of
Charlestown, to whom he was married. She was a
 comely ingenious Woman and an agreeable Consort.
 She died in the Year 1702.

3. UPON

3. UPON her Death his Family was in great Dark-
ness & Disorder; which made him continually look to
HIM from whom descends every good Gift, to heal the
Breach God had made on his Family. His Petitions
were abundantly granted. God showed him a Gen-
tlewoman a near Neighbour; whose Character I shall
give as I have it from those who intimately knew her:
--- She was one, of finished *Piety* and *Probity*, and
of an unspotted *Reputation*; one of good sense, and
bless'd with a compleat *Discretion* in ordering an
Household; one of singular good-Humour and incom-
parable Sweetness of Temper; one, with a very hand-
some engaging *Countenance*; and one honourably *des-
cended & related*; 'Twas Mrs. ELIZABETH HUBBARD;
who was the Daughter of Dr. JOHN CLARK. She
had been a Widow four Years, when Dr. MATHER
married her, which was Aug. 18. 1703. He rejoiced
in her as having great spoil, and in finding her found
great Favour of the LORD. They lived together
in perfect Concord and Harmony ten Years: She died
Nov, 8. 1713. with *Willingness*; the Fear of Death
was extinguished in her; She committed her self into
the Hands of her SAVIOUR, and in the same gracious
Hands She left her Children --- She was much beloved
and greatly lamented.

4. IN his fifty third Year, July 5. 1715. he was
married to his third Wife. She is the Daughter of
the renowned and very learned Mr. SAMUEL LEE:
She was the Widow of Mr. GEORGE, a worthy Mer-
chant, when Dr. MATHER pay'd his Respects unto her
in order to be Marry'd. She is a Lady of many and
great Accomplishments, and is the Doctor's discon-
solate Widow.

5. BY this last Gentlewoman, he had no Issue: by
the two former Wives he had fifteen, only two of
which are living; one a Daughter by the first Wife;
the other, a SON by the second; he is the Writer.

By his first Wife he had nine Children, of which
but four arrived to Man's or Woman's Estate. --- The
first

first was named KATHARIN; a young Woman of good Wit, who understood *Latin* and read *Hebrew* fluently. She died of a *Consumption*. *Nuptiarum expers & adhuc protervo --- Cruda Marito.*

THE next was ABIGAIL: She was of a very amiable *Countenance* and loving *Disposition*. She was Married and had four Children, two of which are living: She died with *Composure* and Joy, in *Child-Birth*.

THE third was INCREASE; a young Man well beloved by all who knew him; for his *Superiour* good *Nature* and *Manners*, his *elegant Wit* and *ready Expressions*; He went to Sea, and in his *Passage* from *Barbados* to *Newfoundland*, was lost in the *Atlantic*.

By his second Wife, two Children only liv'd to grow up, out of six.

His dear Daughter ELIZABETH was one, who was married, and in two Years after died. She very much resembled her Mother in her various *Virtues*.

6. I must here mention it for the *Glory* of GOD, as well as the *Honour* of his *Servants*, that altho' He met with so many *Bereavements* in his Family, (as well as *Sorrows* on other Accounts) yet He never *fainted in the Day of Adversity*: He tho't his *Sorrows* should rather *animate*, than *hinder*, his numerous *Essays to do Good*: And therefore when the *Desires* of his *Eyes* were *taken away*, and when He was *deprived* of his *Children*, none of these *Things* mov'd him so far as to hinder him from his *Duty*. No! He ever *preach'd* after their *Deaths*, every one of their *Deaths*, and *printed* the *Sermons*, that so others might be the better for his *Griefs*.---- And indeed He always counted, it was in very *Faithfulness* that He was *afflicted*; for under every *Calamity*, He considered how his *CHRIST* might be glorified both by his *Example* and by useful *Writings*; and, in short, under the repeated *Rains* of *Adversity*, He grew more and more *fruitful* in every good *Work*.

7. I will conclude Sect. 4. with reciting some *special Rules*, which He observed in the *Education of his Children*.

1. HE pour'd out continual *Prayers* to the *GOD* of all *Grace* for them, That HE would be a *Father* to them, bestow HIS *Son & Grace* upon them, *guide* them by his *Counsel* and bring them to *Glory*. And in this *Action*, He mention'd them *distinctly*, every one by *Name*, to the *LORD*.

2. HE began betimes to entertain them with delightful *Stories*, especially *Scriptural* ones: And he would ever conclude with some *Lesson of Piety*; bidding them to learn that *Lesson* from the *Story*.

AND thus every *Day* at the *Table*, He used himself to tell some entertaining *Tale* before he rose; and endeavor to make it useful to the *Olive-Plants* about the *Table*.

3. WHEN his *Children* accidentally at any *Time* came in his way, it was his *Custom* to let fall some *Sentence* or other, that might be *monitory* or *profitable* to them.

THIS *Matter* occasioned *Labor*, *Study* and *Contrivance*.

4. HE betimes try'd to engage his *Children* in *Exercises of Piety*; and especially *secret Prayer*: For which he gave them very plain and brief *Directions*, and would suggest unto them the *Peritions* which he would have them make before the *LORD*, and which he would therefore explain to their *Apprehension* and *Capacity*. And he would often call upon Them; *Child, Don't you forget every Day to go alone and pray as I have directed you.*

5. HE betimes endeavored to form in his *Children* a *Temper of Benignity*. He would put them upon doing *Services & Kindnesses* for one another, and for other *Children*. He would *applaud* them when he saw them delight in it. He would *upbraid* all *Aversion*

sion to it. He would Caution them exquisitely against all *Revenge of Injuries*, and would instruct them to return *good Offices* for *Evil* ones. He would show them, how they would by this *Goodness* become like the Good GOD and the blessed JESUS. He would let them discern he was not satisfied, except when they had a *Sweetness of Temper* shining in them.

6. As soon as possible, he would make the Children learn to *Write*: And when they had the Use of the Pen, he would employ them in Writing out the most instructive and profitable Things he could invent for them. In this way he proposed to fill their Minds with *excellent Things*, which he hop'd would make a deep Impression upon their Minds.

7. He incessantly endeavoured, that his Children might betimes be acted by Principles of *Reason* and *Honour*.

He would first beget in them an high Opinion of their *Father's Love* to them, and of *his* being best able to judge, what shall be good for them.

THEN he would make them sensible, it was Folly for them to pretend to any *Wit* or *Will* of their own: They must resign all to *Him*, who would be sure to do what is best; *his Word* must be *their Law*.

He would cause them to understand, that it is an *hurtful* and *shameful* Thing to *do amiss*. He would aggravate this on all Occasions; and let them see how *amiable* they will render themselves by *well-doing*.

THE first *Chastisement* which he would inflict for any ordinary Fault, was to let the Child see and hear him in an *Astonishment*, and hardly able to believe that the Child could do so *base* a Thing; but believing that they would never do it again.

He would never come to give a Child a *Blow*, except in case of *Obstinacy*, or something that is very *criminal*.

To be *chased for a while out of his Presence*, he would make to be look'd upon as the sorest Punishment in his Family.

He

HE would with all possible Insinuations come upon them to gain this Point, That to learn all great Things, was the noblest Thing in the World. He was not fond of proposing Play to them as a Reward of any diligent Application, to learn what is good; lest they should think *Diversion* to be a better and nobler thing than *Diligence*. He would have them to propound and expect at this rate, *I have done well; and now I will go to my Father, who will teach me something curious for it.* He would have his Children account it a *Privilege* to be taught; and would sometimes manage the matter so, that *Refusing to teach* them something should be looked upon as a *Punishment*. The Strain of his *Threatnings* therefore was; *You shall not be allowed to read, or to write, or to learn such a thing, if you do not as I have bidden you.*

THE *Slavish* way of Education, carried on with *Raving & Kicking & Scourging* (in Schools as well as Families) he looked upon as a dreadful Judgment of GOD on the World; he tho't the *Practice* abominable, and exprefs'd a mortal Aversion to it.

8. THO' he found a vast, a wonderful Advantage in having his Children strongly byass'd by the Principles of *Reason & Honour*; (which he observed that Children will feel and understand sooner than is commonly tho't for;) yet he would not neglect any Means and Endeavours to have *higher Principles* infused into them.

HE would therefore betimes awe them with the sense of the *Eye of GOD* upon them in the *Ways* which they take.

HE would show them how they must love our Lord JESUS CHRIST; and how they must demonstrate it, by doing what their Parents require of them.

HE would often tell them of the good Angels, who love them, help them, guard them from Evil and do many good Offices for them; who likewise take a very diligent Notice of them, and ought not in any measure to be disobliged.

He would not say much to them of the *evil Angels*; because he would not have them entertain any frightful Fancies about the Apparitions of *Devils*: But yet, he would briefly let them know, that there are *Devils*, who tempt them to Wickedness, who are glad when they do wickedly, and who may get leave of God to kill them for it.

HEAVEN and Hell he set before them clearly and faithfully, as the Consequences of their good or bad Behaviour here.

9. WHEN the *Children* were capable of it, he would take them alone one by one; and after many affectionate, loving, strong Charges unto them, to fear GOD, to serve CHRIST and shun Sin; he would pray with them in his Study, and make them the Witnesses of the Agonies and Strong Cries, with which he, on their behalf, addressed the Throne of Grace.

10. HE found much Benefit, by a particular Method as of *Catechising* the Children, so of carrying on the Repetition of the public Sermons unto them.

THE Answers of the *Catechism* he would explain, with Abundance of brief Questions which make them to take in the whole meaning; and he found by this Way that they did so.

AND when the Sermons were to be repeated, he chose to put every Truth into a Question, to be Answered with Yes or No. In this way he would awaken the Attention as well as enlighten the Understanding of his Children. And in this way he would take the Opportunity to ask, *Do you desire such or such a Grace of God?* And the like: And in this way, he had Opportunity to demand, and perhaps to obtain their early and frequent (and why not sincere?) Consent unto the glorious Articles of the New-Covenant. He tho't the Spirit of Grace might fall upon them in this Action, and they might be seiz'd by HIM and held as HIS Temples thro' Eternal Ages. Blessed be God it was so with several of them.

THUS

THUS I have recited the *usual Methods*, which Mr. MATHER observed in bringing up his Children: There are several other Things which were very praise worthy in his Carriage towards Them, but not of that Consequence with *those* I have written; and therefore I shall omit them.

SECT. 5. *Miscellaneous Heads of private Conduct.*

1. IT is a saying of GERSON'S, *Qui bene vivit semper orat*, He that lives well, prays without Ceasing. Mr. MATHER was one of those good Livers. He prayed always, at least, *Six times a Day* every Day.

2. HE was a Gentleman of uncommon Dispatch and Activity, and yet was ever upon good Devices; so that, tho' he was constantly doing Service, he was ever enquiring * *How he might do more Good?*

UPON DAVID'S Arm being able to break a Bow of Steel, AUSTIN'S Gloss is, that his Intention of good Works was indefatigable †. Altho' the literal was not; the Gloss was, fulfilled or found in Mr. MATHER.

3. His Conversation he endeavour'd to render extremely entertaining, and it was so; for he produced such a variety of useful Discourse as made him welcome wherever there was any Relish for Learning, Politeness and Ingenuity. He had the *Je ne sçay quoi* of Conversation in Perfection. As for his Friends when in Company with him, when his Speech dropped upon them, after his Words, they spake not again; they waited for him, as for the Rain, and they opened their Mouth wide as for the latter Rain: If he laughed on them, they believed it not. --- And as for his Enemies,--- even they confess'd his Excellent and

* *Nil credens altum dum quid superesset agendum.*

† *Intentio bonorum Operum in ea erat indefatigabilis.*

profitably pleasing Conversation, and in Society with him they were filled with *silent Wonder*. *Happy the Conversation, and happy the sharers in it* ||!

I shall here give you the *Rules* he observed in *Conversing*: They may be ranked under three Heads.

First, HE would not affect *Loquacity* in his Discourses, but, on the contrary, much *Deliberation*. The *Gravity* and *Discretion*, accompanying such a Caution, he beheld as of greater Consequence to one in all Companies, than the Reputation of *Wit*, which by a greater *Volubility* of Tongue might easily be acquired: And besides he remembered *in many Words there wants not Sin*.

Secondly, HE would studiously decline to utter any thing, that he foresaw might be *useless*; and much more, every Thing that might be *hurtful* and *sinful* to be uttered. It was his Ambition every where to speak *usefully*, and say only those Things that one or other might be the *wiser* or *better* for.

Thirdly, HE would, with all the nice *Contrivance* imaginable, improve Opportunities to say something or other, that might particularly set off *some Glories* of his LORD: He would every where contrive, if it were possible, to let fall some Sentence or other, by which high Tho'ts of CHRIST might be raised in those that heard Him.

4. THINKING his *Charitable Disbursements* may most suitably be reserved for the next Chapter; I shall only here give you his *private Sentiments of Charity* in his own Words;

“ I am not unable with a little Study to write in *seven Languages*: I feast my self with the *Sweets*

¶ *Felix Conversatio, in qua Inimici nullam reperiant occasionem, nisi forte in legitimis DEI. Hieronym.*

“ of

of all the *Sciences* which the more polite Part of Mankind ordinarily pretend unto. I am entertained with all kinds of *Histories* ancient and modern. I am no stranger to the Curiosities, which by all sorts of Learning are brought unto the curious. These *Intellectual* Pleasures are far beyond any *Sensual* ones.---- Nevertheless, all this affords me not so much Delight as it does, to relieve the Distresses of any one poor mean miserable Neighbour; and much more, to do any extensive Service for the Redress of those Epidemical Miseries under which Mankind in general is languishing, and to advance the Kingdom of God in the World.---- His private Conduct was consonant with his Sentiments.

5. It was his watchful Desire and Study, never to maintain a *personal Quarrel* with any Man breathing; but rather deny himself of his Humor, his Esteem, ---- or any Thing in the World. His Reason was, because no Man can manage a *personal Quarrel* without losing abundance of precious Time, which may be laid out infinitely better in the Service of CHRIST and his Church; besides a deal of inevitable Sin, which will insinuate it self into every *personal Quarrel*, by which one's internal Peace is broken: And further, since we have but a *short Time* to live in the World, He tho't it foolish to throw away any of it in Squabbles.

6. CONSIDERING that for Men, even *good Men* to *speak Evil* one of another, is a very evil Thing---- He tho't it would be a considerable Service to seek the Suppression of that Vice or any Vergencies to it in himself. Wherefore, after Flights to his JESUS for Strength to *Will* and *Perform*, he made these Resolutions.

THAT he would never speak *falsely* of any Man; and that if he spake *Evil* of any Man, it should be under these Limitations and Regulations.

First, THAT He would keep a *Charity* for the Person of whom he spoke, wishing most heartily that *all Good* might be spoken of him; and he would from *Charity* speak to those when with them; ---- always thinking, *Whether what he said might be for the Benefit of the Hearers?*

Secondly, IF He spoke what was *Evil* of any Person, he would carefully watch over his Heart, that he did not utter it *with Delight*: He would manage it with Brevity and Aversion, as a very ungrateful Subject.

Thirdly, WHEN he must, or was obliged to *speak* what is *Evil* of any Man, if he knew of any *Good* that could be spoken of him, he would be sure to balance the *Evil* with the mention of the *Good*.

Fourthly, BEFORE he would *speak Evil* of a Man, he would consider whether he should not first *speak* to him; and, be it how it will, he would ordinarily *speak* nothing, but what he should cheerfully and contentedly say in the Hearing of the Man of whom he is talking.

AND,

Fifthly, HE would aggravate nothing; and when he spoke of an *Evil* would not make it worse than it was.

THESE Rules he conscientiously observed.--- Would to GOD, others were so careful as to take a due Notice of them!

7. BECAUSE he did not love to be disturbed with tedious & impertinent Visitors, and because his Friends (*Amici Temporis Fures*) might sometimes unseasonably interrupt him, he wrote over his Study Door in Capitals, BE SHORT. And yet, let him be ever so busy when a Friend came to see him, he threw all by, He was perfectly easy, with pleasure communicated the Observations he had lately met with, and was so very obliging that, altho' his Friends knew his hurry and great Business, they knew not how to leave Him.

8. He

8. He would rarely see a torn Leaf of a *Bible* in the Street, but would take it up with some particular Mark of Respect; not knowing but he might find some *special Admonition*. This he found a very *profitable Practice*.

9. WHEN he rode abroad, He would most commonly take some young Gentleman with him, with whom he us'd to *pray* in private at their Lodging in Inns and Gentlemen's Houses, and unto whom he would endeavour in all possible ways to recommend *Religion* with the sweet and easy, but strong Charms of it.

10. WHEN he went into any considerable Towns, he would for the most part beg *Play-Days* for the Boys; and, as a Condition for their being excused from School, he would enjoin some *Religious Task* upon them.

11. IF he heard that any Person had done him *wrong* in Word or Deed, he would seldom let him know that he had any Knowledge of it. The best Way he tho't was to *forgive* the wrong and bury it in *Silence*. For besides the Consideration due to the *internal Advantage* reaped by such Christianity, there is *this* to be considered; Such is the *Malignity* in the most of Men, that they will *hate* you only because they know they have *wronged* you. They will, as far as they can, *justify* the wrong they have done you; and because they imagine you owe them a like *wrong*, they will bear a confirmed *Spite* to you. But he found the best way was *Patience & Silence*; the Consequence of which has been, those who *wronged* him became his best *Friends* afterwards.

12. I was going to relate some other *Rules of Practice*, of *Prudence*, and also to tell the Methods which he kept to, to *preserve* Health. But I remember he has described his Practice in those *Rules* and *Methods* which he has mentioned at the End of his MANUDUCTIO AD MINISTRIUM, to which I refer you.

13. I will conclude this Section and Chapter with an Account of *two* Books in which he was writing constantly.

THE first was his *Quotidiana* (as he call'd it) or *Common-Place Book*; in which he wrote along the remarkable Passages in any Author as he read him; but for fear he should be at a loss in finding any Passage, entred as he found it, he therefore number'd every Quotation, and at the End of his Book had an *Index of Names, Things, &c.* so that he could presently have Recourse to the Sentences he wanted.

THE other Book was his *Diary*; in which he kept an Account of the most considerable Articles in which he had *done* his Duty, as well as those in which He had been *deficient*.

THERE was a German one SEBASTIAN HEINRIC, who, not many Years ago, published for the Course of one Year whatever he *did, read or saw* for that Year.

MR. MATHER'S *Diary* was not such a *Medley*: No! There was none but *important* Matters entred into it. I will only take Notice of what I have collected in observing *one Day*, and *one Year* of it.

I find in one of his Diaries an Account of the Transactions of *one Day* as follows. This Day I performed the Duties of my *general Calling*, instructed the Scholars under my Charge, underwent the *Dissertation of Meals and Company*, with whom I was a considerable while; I *made* a long Sermon and *preached* it; I spent more than a little Time at the *private Meeting*, where I preached, and read over KNOX'S *Historical Relation of the Island of Ceylon*.

IN the Observation of one whole Year of his *Diary* I took Notice of it,---

THAT he had preached above *seventy two* publick Sermons, and many *private* ones; perhaps near *half* as many.

THAT

THAT not one Day passed without some Contrivance to do Good invented and registred; besides, I suppose, many never entred his Memorials.

THAT no one Day had passed without being able to say at Night, that some of his Revenues, tho' small, had been dealt out to pious Uses.

THAT he had prepared and published about fourteen Books.

THAT he had kept sixty Fasts and twenty two Vigils.

A vast Variety of other Things I find recorded, which I shall omit: I bring this only as a Specimen of his *Diary*, how it was replenished and what Bains he took not to spend his Life in vain.

BUT notwithstanding He took such Care of spending his Time; yet, I often in his Books find him complaining of his *Deficiencies*, &c. His first Years, He calls, *Time so mispent as to render it unworthy to be called a Life*; after he was grown in Years, he chose rather to say, such a *Year of his Age* than his *Life*; On one of his Books I read, such a *Year of a forfeited Life*; on another Year, of "*my sinning against my precious REDEEMER*"; On another, "*Alas of my Unfruitfulness*"! On a fourth, "*A Year sweet'd away in Sin and Sloth*". So that it might be said of Him, as was said of one that was very exact in his Walk, that his Life was *perpetua Censura*, a continual Censure of himself.

ALTHO' he thus complains of himself; it would be happy for the greatest Part of the World, if they could give so good an Account of their Time and their Talents. Blessed is such a wise and faithful Servant, who when his Lord cometh, is found so doing.

I might under this Chapter have given you a large Account of his Fasts, &c. (which belong to his private Character and Conduct) but I had rather reserve them, until the 6th Chapter obliges me to produce them.

His public Appearances and signal Services in the Ministry, and in Concerns abstracted from it.

SECT. I. *His Ministry, Preparation for it, Hindrances of it, Introduction into it, and Methods in it, &c.*

I. **T**HERE was one Thing, which, from his Cradle, seem'd to have a dark and sad Aspect upon his Usefulness, and that was an *uncommon Impediment in his Speech*. Several great Men were *Stammerers* before him, as a MOSES, a PAUL, a VIRGIL, and a BOYLE; and perhaps such great and good *Companions in Adversity* might render it less tedious and more tolerable.

2. WHILE he was full of Concern for Relief from this troublesome Infirmary, that good old School-master Mr. CORLET gave him a Visit on purpose to advise Him; Sir, said he, *I should be glad if you would oblige your self to a dilated Deliberation in speaking; for as in Singing there is no one who Stammers, so by prolonging your Pronunciation you will get an Habit of speaking without Hesitation.*

3. HERE I must inform my Reader, that because of his *Stammering*, he had almost, for some Time, laid aside the Tho'ts of being a Minister, and had with great Application studied *Physic*: But, upon prosecuting Mr. CORLET's Advice, and having procured with Divine Help an *happy Delivery*, he was perswaded by his Friends to desert the Calling of a *Physician*; He did so: And after having studied *Theology* rationally and without Prejudice, he prepared for *public Appearance*: And because of the Calling he had relinquished, he did in his first Sermon consider our blessed SAVIOUR as the glorious *Physician of Souls*;

Souls; chusing those words for his first Text in Luke IV. 18. He hath sent me to heal the broken-hearted.

4. SERRARIUS thought, that none were called *Rabbins*, but such as were advanced in Years and had received Imposition of Hands and taught some Scholars. But altho' he was well read in this Subject, Mr. BASNAGE says, he was mistaken; for NACHMANIDES was stiled *Rabbi* at eighteen Years old, because he distinguished himself at this green Age, and began to teach.

Mr. MATHER deserved the Title of *Rabbi* at the same Age; for he then distinguished himself and began to teach: For on Aug. 22. 1680. He first preached for his Grand-father at *Dorchester*, the Sabbath after for his Father at *Boston*, and the Sabbath succeeding was in his other Grand-father's Desk at *Boston*.

5. THE NORTH CHURCH at *Boston* having Time after Time taken notice of his great Gifts & Abilities, on February 23d. 1680. gave an unanimous Invitation to him, to be an *Assitant* to his Father, and made him encouraging Offers for his Support.

6. AFTER this, they had further Experience of his Ministerial Qualifications, and on Jan. 8. 1682. unanimously chose him for their *Pastor*, and desired his Ordination as such over them. He for some Time declined any Compliance with their repeated Calls, partly because they were not in extreme Want, having his Father with them, who was hearty & strong; and partly from a modest Opinion, and low Apprehension of himself and his Talents. CHRYSOSTOM says, that when he read that Text, Heb. XIII. 17. *They watch for your Souls, as they that must give Account ---* the words caused an Earthquake within him, and produced an holy Trembling in his Soul. --- The same words, with continued Reflections on them, made him fear and quake exceedingly, about entring into sacred Orders.

7. NEVER-

7. NEVERTHELESS, at last, he was prevailed with to accept the sacred *Burden*; (*Onus Angelicis Humeris formidandum!*) and he was ordained May 13th 1684; when Mr. ALLEN, Mr. WILLARD and his FATHER imposed Hands on him; with the good Apostolical ELIOT, who gave him the *Right Hand of Fellowship*.—A truly primitive Ordination! which he never once in his Life scrupled the *Validity* of! After a curious Examination of most of the *Fathers* in the three first Centuries, he was verily perswaded that every one of them had been perverted and abused by designing Men to serve their own Ends, especially in the Instance of *Ordination*: And yet granting that not one of them had been debauched, and all of them were unanimous for *Episcopal* (or *Diocesan*) *Ordination*; I say granting this; yet he firmly believed that the *scriptural Ordination* (excepting the extraordinary Part) were such as *his own*; and ever looked upon the *Choice of the People* as agreeable to the Rights of Mankind in general, of a *Church* in particular, consonant with the sacred Scriptures, and tho't no *Ordination* regular, unless *Election of the People* preceded it. I write not here my own Sentiments (I dare not pretend to write them;) but the *Doctor's*.

8. I shall here transcribe some Passages I find in his *Diary*, relating to the *Cure of Pride*, a Sin, which all are subject unto, and more especially *Ministers*, and which ought with Care and all Diligence to be avoided.

THE apprehension of the cursed PRIDE (the
 “ Sin of young *Ministers*) working in my Heart,
 “ fill'd me with inexpressible Bitterness and Confu-
 “ sion before the LORD. In my early Youth, even
 “ when others of my Age are playing in the Streets,
 “ I preached unto very great Assemblies, and found
 “ strange Respects among the People of God. I
 “ fear'd (and Thanks be to God, that He ever
 “ struck me with such a Fear!) lest a Snare, and
 “ a Pit were by Satan prepared for such a Novice.

“ I

“ I resolved therefore that I would *set apart a Day*,
 “ to *humble* my self before GOD for the *PRIDE* of
 “ my own Heart, and entreat that by His Grace I
 “ may be delivered from that *Sin* and from all the
 “ dreadful *Wrath*; to which I may be by that *Sin*
 “ exposed. I did so ; And on this Day I examined
 “ my self by the Discoveries of *Pride*, which I found
 “ given in some judicious Discourses on that Subject.
 “ But I found especially two Respects, in which I fear’d
 “ I was guilty before GOD.

“ *First*, My *Applauding* of my self in my *Tho’ts*,
 “ when I have done any thing at all significant ;
 “ *pray’d* or *preach’d* with *Enlargements*; answered a
 “ Question readily; presently, suitably. *Proud Tho’ts*
 “ I saw fly-blow’d my best Performances.

“ *Next*, My ambitious Affectation of *Pre-eminence*
 “ far above what could belong to my Age or worth,
 “ and above others that were far more deserving than
 “ my self.

“ FOR my *Humiliation* I then wrote these Consi-
 “ derations:

“ 1. WHAT is *Pride* but the very *Image of Satan*
 “ on the Soul? The more any Man has of *CHRIST*
 “ in him, the more *humble* will he be, more low and
 “ vile in his own Eyes and more empty of himself.
 “ When GOD renews His *Image* in us, He *pulls*
 “ down our *proud Tho’ts*. ’Tis true, *Pride* is a
 “ most *natural Sin* ; but *Grace* would overcome that
 “ in a most special Manner and Measure. And then
 “ how little *Grace* have I? How unlike *HIM*, that
 “ could say, *I am lowly*? Let me for this Cause, *ab-*
 “ hor my self in *Dust and Ashes* !

“ 2. Do I not by *Pride* offend GOD ? It is a
 “ Breach of His *holy Command* and He often de-
 “ clares His *Abhorrence* of it. His holy *SPRIT*
 “ is grieved by it : And how vehemently does the
 “ Scripture caution against all Tendencies unto it?
 “ Shall I bear to think of offending that GOD who
 “ has

has been a *Father* to me, and whom I have chosen, and vow'd to love and serve as my *GOD* and *Father*? Or that *SPIRIT*, upon the sweet Influences of which my Soul does live, *Sealed unto the Day of Redemption*.

3. Is not *Pride* a most unreasonable *Folly* and *Madness* in me? Have I any just Occasion for *glorying in my self*? Do I any *Thing singular*? Am not I in most Attainments *exceeded by most* of my Calling and Standing? But, Oh, let this be a *Dagger* to my Heart! Have I not a *curst Nature* in me? And hath not the *LORD* heretofore left me unto some *Follies*, the sense of which should make me *walk softly all my Days*? *LORD*, I am *viler than a Beast before Thee*! Or, why should I seek *Honor*. 'Tis *not seemly for such a Fool*. Am I fit for *Service*? Or am I not rather *unsavory Salt* fit for Nothing but the *Dunghil*? What am I better than *the least of all Saints*? If in any external *Grandeurs* I get above any of them, I am by them the more obnoxious to *Temptation* and *Sin* and *Wrath*. *Ly then in the Dust, O my Soul, before GOD*.

4. How *dangerous*, how *destructive* an Evil is this *Pride*? I provoke the *GOD* of Heaven, to take away every one of those *Idols*, which in my *fond Pride*, I dote upon; and if the *LORD* should now deprive me of my *Capacities & Opportunities*, where am I but in an horrible *Pit of Sorrows and Miseries*? And let me remember, *Pride* will sooner than any *Thing* drive away the good *SPIRIT* of *GOD* from the Heart of a poor Creature. And if that should be my Fate, --- *LORD*, Have *Mercy on me*! --- What a *Monument* shall I be of thy *direful Vengeance*? O that the *LORD* would set home these *Tho'ts* for my *Humiliation*!

But what shall I do for the Cure of this *Disease*?

* IN the *first* and chief place, I would carry my
 * distemper'd *Heart* unto the LORD JESUS, and put
 * it into the Hands of that allsufficient *Physician* for
 * HIM to cure it.

* *Secondly*, I would be daily watchful against my
 * *Pride*, & continually keep an Eye upon my Heart,
 * and check the *least Beginnings* and *first Motions* of
 * this Corruption.

* *Thirdly*, I would study much the *Nature*, the
 * *Work* and *Aggravations* of this *Evil*, and the Excel-
 * lency of the Grace contrary unto it.

* IN one of my Supplications this Day, I thus ex-
 * press'd my self ;

“ LORD, What shall I do for the Cure of this
 “ Disease my *Pride* ? Blessed be thy Name, Thou
 “ hast shewed me a *Way*, and bid me *walk* in it.
 “ Have I not heard Thee saying to my sinful, *stung*
 “ and *swoln* Soul, *Look unto ME and be saved* !
 “ And therefore by thy Grace I will do it. I have
 “ done it and have found, and to this Day find, the
 “ Benefit of it. Why is it that I am not insensibly and
 “ incurably forever carried away *Captive* by the *Lust*
 “ with which I am now warring ? 'Tis because I
 “ had put my Heart into the Hands of the faithful
 “ JESUS, and He it is that hath not suffered me
 “ to go on unconcerned about the Distemper of my
 “ Soul, but hath awakened me to seek Relief at His
 “ Hands, as I do this Day.--- And now LORD, I
 “ come to HIM. He sees how I am *labouring* and
 “ *heavy laden*, but He has bid me *come*. Does He
 “ not call for my *Heart* ? But what kind of *Heart* ?
 “ It is not mention'd ; but I am sure it is *my Heart*
 “ that is called for. Hence tho' my Heart be a
 “ *proud Heart*, yet as long as 'tis *mine*, I am to bring
 “ it. And, O LORD, I bring it because it is *proud*.
 “ But wherefore doth He call for it ? Is it not that
 “ He may set up His *Kingdom* in it, fill it with
 “ His Graces, and manifest the power of His rich
 “ Goodness in it forever ? Then let Him take my
 “ *Heart* and make it *humble* ! It is easy with Him

“ to

The Life of

“ to do it. Tho’ I cannot overcome this *Pride*, He
“ can : Oh, Let Him do ‘it, I wait upon Him for
“ it ; I believe and am satisfied that He will do it ;
“ I have *not sought T H T Face in vain.* ”

THESE Passages were wrote presently after Mr. MATHER was settled in the Ministry, and therefore I bring them in here. The *Section* is indeed long ; but, as I bless God, it has been very profitable to Me, I hope it will be acceptable to the *pious Readers*, especially of the *sacred Order*.

9. I forgot to inform my Reader, That Mr. MATHER before He was Settled, kept many Days of *Fasting and Prayer* in order to it. And in one of those Days, having declared unto God, That not expecting any *temporal Advantage*, but rather *Sorrow and Sickness, Obloquy* and many *Persecutions*, he would out of *Love to Him*, undertake the Work before Him, feed a precious and numerous Flock of His : He then promised these Things to his LORD ;

THAT He would endeavour to be a *faithful Pastor* unto those over whom he should be placed.

THAT He would endeavour to be *humble* under whatever *Enlargements* should be vouchsafed unto him.

THAT if GOD should give him to build up His Church with an unspotted *Reputation*, he would endeavor to be contented with whatever State should be ordered for him in the World, tho’ never so *Poor* and many other ways afflicted.

10. HE was constant and unwearied in his *public Ministry*, when he was entred into it.--- Sometimes he has preached a Sermon for *eleven Days* successively. I need not at large write the *Subjects of his Discourses*, his Method of *Studying & Preaching*, since he has given so true a Description of them in his *Manuductio ad Ministerium*. Page 90, to 98 & 102, to 105,

11. But however I will give my Reader his *Rules of Preaching*, since they are short, since they were tho't upon when he was Young, others may be the better for them, and since this Book may come into their Hands who have not seen the Doctor's *Manuductio*.

First, WHEN he was at a loss for a Text, he would make a Prayer to the Holy SPIRIT of CHRIST for His Direction and Assistance; as well to *find* a Text for him, as to *handle* it.

Secondly, BEFORE he would undertake to go over any larger *Portion* or *Doctrine* of the Bible, which might require many Sermons, he would with more Solemn Supplications address Heaven for necessary Succours.

Thirdly, HE would weigh well the *Original Tongues*, as well as the usual and needful *Commentaries*, for a Scripture before he would preach upon it.

Fourthly, IN pitching on *Subjects* to be discoursed in his public Ministry, especially more *occasional* ones, (for which he would reserve himself a Liberty in what Course soever he was) He would ever have some *Design* of suiting and serving the Edification of the Hearers; — ever — *preach upon Design*.

Fifthly, HE would not *stand long* upon one Text ordinarily, but study an acceptable *Variety*: Nor would he use one way of treating *every Text*, but be various in his Methods.

Sixthly, HE would be *Scriptural* in all his Exercises; and ordinarily dismiss no Head, without some place of *Scripture* well adjusted to it.

Seventhly, HE would always endeavour to *fill his Hour well* (and he did so) and croud every Sermon as full of *Matter* as possible without *Obscurity*.

Eighthly, IN uttering his Sermons he was not for *beginning too fast* or *too loud*.

Ninthly, HE did not make his *Sentences* or *Periods* too extended for the *Writers* to take them readily; or for the *Hearers* readily and easily to have the sence of them.

Tenthly, BEFORE he preach'd any Sermon he was desirous in a devout Meditation to work every Head of it upon his Heart, until he turned it into a proper Supplication.

Eleventhly, HE would have and use Notes in Preaching; but yet would not so read his Notes, as in the least to take off the Vivacity of his Eye, his Voice, his whole Action.

Twelfthly, HE would have much of CHRIST in his Ministry; (CHRIST who is All!) As knowing that the Holy SPIRIT loves to glorify CHRIST; and if he did so too, he should have much of the HOLY SPIRIT with him in his Ministry.

Thirteenthly, AND he was resolved to have great Care in his Ministry, lest at all he should confound the Methods of GRACE; upon a due Stating and Owning of which the Success of the Ministry does exceedingly depend.

Fourteenthly, HE ordinarily would conclude his Sermons with some agreeable Text of Scripture, left with Life and Pungency to the Consideration of the Hearers; He tho't the Practice edifying.

12. IN this Section I shall produce several Designs of Christianity, which he formed after his Investiture in the Sacred Calling.

First, THE Apostle's Advice to a Young Minister, Exercise thy self to Godliness; he would think much upon it, read over some Discourses on the Subject, and as he went along, employ his particular Ejaculations upon every Article.

Secondly, HAVING met with on Observation, That the want of Mortification in a Minister, procures a sad Unsuccessfulness to his Ministry; and that he might not be a deplorable Instance of it, he resolved immediately to read over Dr. OWEN's Treatise of Mortification, (with others on the same Subject) and endeavour to follow and apply the Directions in it.

Thirdly, HE took a Catalogue of all the Communicants belonging to his Church; and in his Secret Prayers he resolved that he would go over the Catalogue

logue by Parcels at a Time upon his Knees and Pray for the most *suitable* Blessings, he could think of, to be bestowed upon each Person by Name distinctly mentioned.

Fourthly, In perusing his Sermons before he Preached them, he resolved to make even that an Exercise of Devotion by endeavouring to fetch an agreeable *Ejaculation* out of every *Head* and every *Text* produced in them.

Fifthly, He had one Design which I will express in his own Words ;

‘ It will cost me very bitter Toyls and Pains ; yet perhaps I may be serviceable in it : If I procure to my self an exact Account of those *evil Humours*, of which the place where I live at any time is under the observable Dominion ; and whereas those Devils may be cast out by *Fasting* and *Prayer* set apart a Day still of secret *Prayer* with *Fasting* for each of them ; to *deprecate* my own Guiltiness in them, and *supplicate* for such Effusions of the SPIRIT from on high, as may redress, remove and banish such Distempers from the place.

13. BUT he did not think these Things sufficient. He tho’t it his Duty to *visit the Families* belonging to his Church ; taking *one*, and sometimes *two Afternoons* in a Week for that Purpose.

He sent before-hand to the *Families*, that he intended at such a time to *visit* them : And when he came, with as pungent and handsome Addresses, as possible, he would treat every Person particularly about their Eternal Interests.

First, He discoursed with the *Elder People* upon such Points as he tho’t most proper for them.

AND especially charged them to maintain *Family Prayer*, obtain’d their Promises for it if they had neglected it, and *prayed with them* that he might show them *how to pray*, as well as to obtain their purposes for it.

He likewise pressed upon them the Care of instructing their *Children* and *Servants* in the Holy Religion we profess, and bringing them up for CHRIST.

IF any that he should have spoke with, were absent, he frequently left a Solemn Text or two of the Sacred Scripture, which he tho't most agreeable for them; desiring some present would remember him to them, and from him recommend unto them that Oracle of GOD.

AND by the way at his Farewel to his Christian Friends and as a Conclusion of his Visit, he would contrive to commend unto them, some suitable Text of Scripture of which they might think when he was gone from them.

BUT I return; He having done with the Parents, then called for the Children and Servants; and putting to them such Questions of the Catechism as he tho't fit, he would from the Answers make as lively Applications to them, as could be, for engaging them to the Fear of GOD.

HE frequently got Promises from them relating to Secret Prayer, Reading the Scriptures & Obedience to their Parents and Masters.

HE would often set before them the Proposals of the New Covenant, after he had first laboured for their Conviction and Awakening: So they have full of Tears expressly declared their Consenting to, and Accepting of, the Proposals of the Covenant of Grace, which he distinctly set before them:

SOME of the lesser Folks! he would order to bring their Bibles to him, and read unto him from thence three or four Verles, to which he turned them: He would charm them to think on such Things, as he thence observed for their Admonition, and never forget those faithful sayings of GOD.

HE would sometimes leave some awful Questions with them, which, he told them, they should not Answer to him, but to themselves; As, What have I been doing ever since I came into the World about the great Errand upon which GOD sent me into the World? And If GOD should now call me out of the World, what would become of me throughout Eternal Ages? And Have I ever yet by Faith carried a perishing Soul unto the LORD JESUS for both Righteousness and Salvation.

MANY

MANY other such Methods he took for the *Winning of Souls* in this Discharge of his Ministry: And he enjoy'd a most wonderful Presence of God with him in this undertaking; and seldom left a *Family* without *Tears* dropt by several in it.

He could seldom dispatch more than four or five Families in an Afternoon, and look'd on this Work as *laborious* as any in all his Ministry. He sat a great Value upon his *Pastoral Visits*; he not only *did*, but *got Good* in his Conversation with all sorts of Persons, and tho't he never *walk'd* more in the *SPIRIT* than thus *walking* to his Flock to serve and seek their best Interest. I need not say any more about his *Visits*; his *Memorial for Pastoral Visits* is published, which will give you some Account of his Conduct in them.

14. His Love to his Church and Congregation was very flaming. To Exercise this Love -- he was very desirous: and therefore he resolved to take the *Bills*, that are put up in our Congregation, for *Prayer or Praise*, and present the particular Cases there exhibited before the LORD in his Study, where he did more particularly implore the Grace of GOD for each of them than he did or could in the Publick.

AND in pursuance of this Intention, (that is the Exercise of Love) he would ask himself before his *Evening Prayers*, Who hath in the foregoing Day shown me any *Kindness*? And he would then particularly supplicate the God of Heaven that he would bestow *Spiritual and Eternal Favours* on each of them that had particularly obliged him.

15. He would never let any of his Flock (or indeed any other) fairly come in his way, but he would let fall some *Word* or other, that he design'd and hop'd might prove serviceable some way to them.

16. He was continually scattering *Books of Piety* into their Hands; and often did it with this Advice, *Remember I am speaking to you all the while you*

have this Book before you ! And so there was not a Day in the Year in which he was not preaching to many of them. It is scarce imaginable how many good Books he disposed of : He has given away above a *Thousand* in a Year.

17. It was a Rule with him (and he beg'd of God to give him this *Goodness, Patience & Condescension*) rather to suffer and bury in silence any manner of Injuries & Abuses from *Absurd People*, than to manage any Contention with any of them on any Occasion. Let the *Matter* and *Issue* of the Controversy be what it will, he tho't he should gain more in regard of his greatest Interest by *remitting* his Right, than vigorously pursuing it.

AND in the Services of Christianity, If he made any Difference between those that *abused* him, and those that *valued* him ; it was in being more ready to serve the *former* than the *latter*.

AND it was admirable to see how this Conduct would conquer the *Follies & Humors* of *unreasonable People*.

18. He was ever desirous of entertaining an high Opinion of the *personal Worth, Wisdom, Goodness* and *Accomplishments* of many in the Flock, and the unspeakable *Worth* of the *Souls* of all of them, and by this Opinion to be quickned in his Studies for his Sermons, that they might be as *able*, and yet as *useful* Composures as he could render them : And indeed they never had cause to complain of his Discourses as jejune and unstudied.

19. He endeavoured with explicit Considerations that all the *temporal Benefits* he enjoy'd by the *Salary* which his People allow'd him, might be answered and vastly exceeded in the *Spiritual Benefits* of which his Ministry might make them the Partakers. Their Salary fed him : he would therefore prepare rich and heavenly and *Angels Food* for their Minds. It clothed him ;

him; he would therefore do his best in showing them how to *put on CHRIST*, how to defend and adorn themselves with *the Garments of Salvation*. It warmed him; and therefore he would endeavour to speak things unto them, that should make *their Hearts burn within them* and keep alive *the Flame of Piety* among them.

20. I mentioned a little while ago his concern for his *Church*, in his *Prayers* --- I must add this one Instance of his *Love* to them; That he would ever now and then set apart *an whole Day*, to supplicate the Favor of Heaven for them with strict *Fasting*. And on each such *Fast*, altho' near *Four Hundred* belonged unto his Church, he would pray for *each* of them by *Name* and beseech the *most suitable Blessings* for them.

21. A Lord Chancellor of *England*, who was also Arch-Bishop of *York* said in his latter days, 'That in his Time he had passed thro' more Posts of Office and Honour than most Men in the World; but if he were sure that any one Soul had been by his Means converted unto God and CHRIST & Holiness, it would give him unspeakable more Satisfaction than all the Dignities that had been confer'd upon him.' How happy then was Dr. MATHER, and how astonishing his Satisfaction! For, as he had not been a Year a Minister before he had *thirty Seals of his Ministry*, h. e. *thirty* who declared unto the Church *He* was the Cause under God of their *Awakening and Conversion*; Many, Many. (God knows how many) have been by his Addresses to them either by *Tongue* or *Pen* since bro't home to God. --- Many excellent Persons on their Death-Beds have often spoken unto him of what God had by his Ministry done to them: He has often seen them with Rapture triumphing over the Sting and Fear of Death, owning him as the Instrumental Saviour of *their Souls from Death*, confessing their Love to him & assuring him of the *Wondrous Glory* waiting for him as well as them.

22. I know not how to leave this Section without inserting the Words I met with in the private Papers of his pious Mother, which she wrote on 4 d. 2 m. 1714. (on which Day she died.)

‘ I went thro’ many Deaths in *bearing Children*, but those Deaths have proved the *Spiritual Life* of many a Soul. God particularly so blessed my *Elder Son*, that I have often blessed the LORD, that made me *the Mother of such an eminent Servant of GOD*.

SECT. 2. *His being concerned in Affairs abstracted from the Ministry; in Instruction of Scholars, in public Affairs of Government, &c. with Accounts of his extensive serviceableness.*

1. **I**T may as well be bro’t in, in this Place as any, That from *Seventeen Years* old he had for more than *Seven Years* together the Charge of *Scholars*, and some under his Tuition older than himself. These his *Pupils* he carried thro’ the Parts of *Academic Learning*; and by instructing *them* confirmed himself in many Points of *Literature*. The Methods how he taught them the *Hebrew Tongue*; How he heard their daily Recitation from the *Originals* of both Testaments; how he composed *Catechisms* of the *several Arts* for them; how he directed their *Declamations* and *Disputes* --- might be related for somewhat of *Curiosity* in them. But I will hint one thing which may be grateful to those who have the Employment of Tutors. ’Tis this; He had many Contrivances that he might save the Souls of the *Young Men* who were committed to his Charge. He therefore, besides his Cares to check all Ebullitions of Sin in any of their *Conversations*, did successively use to send for them, *one by one*, into his Study, and there in the most moving, soft, obliging, & yet most solemn & lively manner discourse with them about their own *everlasting*

ing Interests; and he would then bestow some good Books on them to further the Work of God and of Grace upon their Spirits: And moreover, he made it his *Custom*, that in every Recitation he would, from something or other occurring in it, make an Occasion to let fall some *Sentence*, which might have a tendency to promote the *Fear of GOD* in their Souls, which Practice did sometimes cause him to exert his Wit and Readiness; but it left a good Effect upon the Youths.

AND at length God gave him to see the Harvest of these his Labors; for several of these Young Men have proved able and holy Preachers, and among the most hopeful of the rising Generation. Mr. MATHER would often say, *He* would give all he was worth in the World for those Measures of *Grace* and *sence* which he saw in some that were once his *Pupils*.

2. I am here to mention his being concern'd in *State Affairs* (a difficult Section!) and I must assure my Reader that I am more at a loss what to do about it *than any one* in the whole Book; for should I omit the Section I must be a faulty Historian, to leave out what is so considerable; and if I should insert it at length, write the *ill Managements* of others and the Warmth with which the *Doctor* ever appeared for Truth and Honour as well as for his People & Country; I say, should I record these Things in all their Circumstances, it might provoke the Anger of a few Gentlemen and others. Now because it is my desire that this History may be very unexceptionable, I shall treat of one or two Things only, and write of the Rest in such a *General Way* as to give no one any Offence.

I find my self obliged to mention one or two Affairs, particularly in which Mr. MATHER was considered and distinguished himself.

My Country is very sensible that in the Year 1688. (when one of the most wicked of Kings was on the British

British Throne) ANDROS and his Crew were very violent, illegal and arbitrary in their Proceedings : I need not give any Narrative of their Managements here, because there has been an Account of them already given to the World.

WHILE these *Roaring Lions* and *Ranging Bears* were in the midst of their Ravages ; It was in the Month of *April* when we had News by the Edges concerning a Descent made upon *England* by the Prince of *Orange* for the Rescue of the Nations from *Slavery* and *Popery* ; -- Then a Strange Disposition entred in the Body of our People to assert our *Liberties* against the Arbitrary Rulers that were fleecing them : But it was much feared by the more sensible Gentlemen at *Boston*, that an unruly Company of Soldiers, who had newly deserted the Service in which they had bin employed for the Eastern War, by the gathering of their Friends to them to protect them from the Governor, who, they tho't, intended nothing but Ruine to them, would make a great Stir & produce a *bloody Revolution*.

AND therefore the principal Gentlemen in *Boston* met with Mr. MATHER to consult what was best to be done ; and they all agreed, if possible, that they would extinguish all Effays in our People to an *Insurrection* ; but that if the Country People to the Northward by any violent Motions push'd on the Matter so far as to make a *Revolution* unavoidable, Then to prevent the Shedding of *Blood* by an ungoverned Multitude, some of the Gentlemen present would appear in the Head of what Action should be done ; and a *Declaration* was prepared accordingly.

ON *April 18*. the People were so driving & furious, that unheaded they began to seize our public Oppressors ; upon which the Gentlemen aforesaid found it necessary to appear, that by their Authority among the People the unhappy Tumults might be a little regulated. And thro' the Goodness of God, altho' the

the whole Country were now in a most prodigious Ferment and Thousands of exasperated People in Arms were come into *Boston*, yet there was no manner of Outrage committed; only the *public Robbers* that had lorded it over Us were confined. 'Twas then Mr. MATHER appeared --- He was the Instrument of preventing the Excesses into which *the Wrath of Man* is too ready to run; He came and like a NESTOR or ULISSSES reasoned down the Passions of the Populace: had he lisped a Syllable for it, perhaps the People would by a sudden *Council of War* have try'd, judg'd and hang'd those ill Men, who would have treated him otherwise. Nevertheless he set himself both *publickly & privately* to hinder the Peoples proceeding any further than to reserve the Criminals for the Justice of the *English Parliament*.

Now the Persecution which was intended for Mr. MATHER was diverted; for on that very Day that he was to be committed to *half a Years Imprisonment*, those that would have *wrong'd* him were justly taken into Custody: And yet so generous was he as not only to expose his *Name* but even his *Life* unto the Rage of the Multitude for the saving of some that would have hurt him: Tho' he had no Thanks for his Ingenuity.

THE Spirit which acted him in these Matters is expressed in a Sermon he preach'd to the Convention of the Colony from 2 Chron. XV. 2. It was printed under the Title of, *The Way to Prosperity*.

A few Days before this, the Inhabitants of *Boston* assembling together to chuse *Representatives* for that *Convention & vote Instructions* for them, it was apprehended, that the different Persuasions of the People about the *next Steps* to be taken for our Settlement would have produced a Fury near to *Bloodshed*; and therefore Mr. MATHER was desired to be at their Meeting. The Meeting began with dangerous and horrible Perorations, which when he saw, he upon it made an affectionate and moving Speech to them, at which many fell into
Tears

Tears and the whole Body of the People present immediately united in the *Methods of Peace* Mr. MATHER proposed unto them.

UPON Discourſing with him of theſe Affairs he has told me, that he always preſſed *Peace* and *Love* and *Submission* unto a legal Government, tho' he ſuffered from ſome tumultuous People, by doing ſo; and upon the whole, has aſſerted unto me his *Innocency* and *Freedom* from all *known Iniquity* in that Time, but declared his Reſolution, from the View he had of the ſickle Humors of the Populace that he would chuſe to be concern'd with them as little as poſſible for the future. And ſo I diſmiſs this Head of the Revolution.

3. My Country is alſo acquainted with the Confuſions which they ſuffered by the *Witchcrafts* in it. I ſhall here ſay a little of *that* Time of Temptation; and write Mr. MATHER's Sentiments & Actions.

THE Summer of the Year 1692. was a very doleful Time unto the whole Country. The Devils after a moſt præternatural Manner by the dreadful Judgments of Heaven took a *Bodily Poſſeſſion* of many People in our *Salem*, and Places adjacent; where the Houſes of the poor People began to be filled with the Cries of Perſons tormented by *Evil Spirits*. There ſeem'd to be an execrable *Witchcraft* in the Foundation of this Wondrous Affliction; many Perſons of diverſe Characters being accuſed, apprehended, proſecuted upon the *Viſions* of the Afflicted.

Mr. MATHER, for his Part, was always afraid of proceeding to convict and condemn any Perſon as a *Confederate* with afflicting Demons upon ſo feeble an Evidence as a *Spectral Representation*. Accordingly he ever teſtified againſt it both *publickly* & *privately*, and particularly, in his Letter to the Judges, he beſought them that they would by no means admit it; and when a conſiderable *Assembly of Miniſters* gave

in their *Advice* about that Matter, he not only concurr'd with the Advice but He drew it up.

NEVERTHELESS, on the other side, he saw in most of the *Judges* a charming Instance of *Prudence* and *Patience*; and as he knew their exemplary *Piety*, so he observed the *Agony* of Soul with which they sought the Direction of Heaven, above most other of our People who were enchanted into a raging, railing and unreasonable Disposition. For this Cause, tho' Mr. MATHER could not allow the *Principles* some of the Judges had espoused, he could not however but speak honourably of their *Persons* on all Occasions; and his *Compassion* upon the sight of their *Difficulties*, which *Compassion* was raised by his Journeys to Salem the chief Seat of these Diabolical Veraxations, caused him still to go to the Place. And merely for this Reason, some mad People in the Country (from whom one or two credulous Foreigners have dared to published the abusive Story) under a *Fascination* of their *Spirits* equal to what our *Energumens* had upon their *Bodies*, reviled Mr. MATHER, as if he had bin the Doer of the hard Things that were done in the Prosecution of the *Witchcraft*.

IN this evil Time Mr. MATHER offered at the Beginning that if the *possessed People* might be scattered far alunder, he would singly provide for Six of them; and he with some others would see whether without more bitter Methods, *Prayer* with *Fasting* would not put an end unto these heavy Trials: But his Offer was not accepted.

HOWEVER for a great Part of the Summer he did almost every *Week* spend a Day by Himself in the Exercises of a secret FAST before the LORD. On these Days He cried unto God not only for his own Preservation from the Malice and Power of the *Evil Angels*, but also for a good Issue of the Calamities in which he had permitted the *Evil Angels* to ensnare the miserable Country. He also besought the LORD that

that he would enable him, prosper, direct and accept him in publishing such Testimonies for Him as were proper, and would be serviceable unto His Interests on that Ocasion.

AND that a right Use might be made of the prodigious Things which had been happening among us, he now composed & published his Book entituled, *The Wonders of the invisible World*; which was reprinted several Times in London: In the Preface he speaks of, "*the heart-breaking Exercises.*" He went thro' in writing it.--- There was a certain *Disbeliever of Witchcraft* who wrote against *this Book*; but as the *Man* is dead, his *Book* died long before him.

BUT having spoken eno' of the more *publick Witchcraft*; I think I will hale in here an Account of a *Witchcraft* happening in one *private Family* at *Boston* two or three Years before the *general* one.

'Twas, I think, in the Year 1689. in the Winter, that several Children belonging to a pious Family at the South End of *Boston* were horribly bewitch'd and possess'd.

MR. MATHER tho't it would be for the Glory of God, if he not only pray'd with as well as for the tortured Children; but also took an Account of the extraordinary Symptoms which attended them, with sufficient Attestations to confound the *Sadducism* and *Arbeism* of a debauched Age.

HE therefore did these Things; and that He might more effectually do them, took one of the Sufferers to his own House. With a thousand strange Passages he found himself entertain'd; the chief of which he afterwards compiled into a just *History* which is published under the Title of, *Memorable Providences relating to Witchcrafts and Possessions*. The Things referring to *Himself* in these Papers, he reports as of a *third Person*; and with the Story He also printed some

Some Sermons preach'd on that Occasion.--- Mr. BAXTER often mentions this Book in his Book of *the World of Spirits*; and once in a Lecture at *Pinners-Hall* quoted it, with an Invitation unto People to purchase it; unto which end Mr. BAXTER procured the Reprinting of it at *London* with a kind Preface of his own to it.--- This Book also has been flouted at and written against as well as the former; to mention the Author's Names would be to show them too much respect; their Writings never had Credit enough among any Men of Sense to deserve an Answer.

BUT I have now done with my Account of the *Witchcraft*, and Mr. MATHER's Serviceableness in the Time of it.

I shall not come lower down, and show what a share the Doctor had in the Management of Civil Affairs, for fear of writing amiss. But *Si Charta sit, ant quod bene feceris --- Mercedem ruleris.*

4. BUT however I may observe that, all along, wherever he saw our Governors and Commanders taking any steps that he tho't might be hurtful, he would freely either by Word of Mouth or Writing tell them his Sentiments; and whenever he was apprehensive of any Step that might be for our Benefit, he would speak his Tho'ts to our Rulers, and give them his best Advice.

5. AND not only to our Rulers here; but unto those beyond Sea, who were concerned for our Welfare, he manifested the same Freedom. There are several Persons of Quality; I suppose, now living that are conscious of the Doctor's Fidelity to his Country in writing on their behalf, when any Danger threatened them, and when any Profit might accrue from his Writing.--- But here too I am obliged to refrain from showing the Instances.

6. THERE will be no hurt in relating the *several Societies* he was related unto.

He promoted and set on foot *Societies for the Suppression of Disorders and for doing Good*; and he belonged to them.

In the Year 1719. He projected a *Society of Peacemakers*, (like what we read of in *Courland*) whose Business it was to compose and prevent Differences, and divert Law-suits that might arise.

He was one of the Commissioners for the *Indian Affairs*, whom he very much excited and spirited to the Doing of what has bin done here. He has sometimes got them to keep a *Time of Prayer* for that poor People; he preach'd a Sermon unto them, which is printed, and called *India Christiana*; and at the end of it there is an account of the Propagation of Religion as well in the *Eastern* as the *Western-Indies*. He belong'd to some other Societies in this Country which it is needless to write of.

7. He printed a *Proposal for an Evangelical Treasury*; the Design of which was to advance a Fund for bearing the Expence of *building Churches* in destitute Places, of distributing Books of Piety, of *relieving poor Ministers* &c. The Doctor's Church and some others came into it, and 'tis to be hop'd that so good a Practice will prevail more & more.

8. He it was that bro't up the happy Method of *Inoculation of the Small-Pox* among us; For 'twas he that first drew up an Account of this Method from TIMONIUS and PILARINUS out of the Transactions of the Royal Society, and recommended it to the Physicians of the Town.

9. But he did not think it sufficient to be useful and active at home: he was for appearing publickly, and to the *European World*.

WHEAT

WHEN the *Arian* Controversy was warm, he could not refrain writing his *American Sentiments* upon it.

WHEN he saw the *Protestant Interest* run low, he must publish his *Just Sentiments of the Protestant Religion*; and observing the cursed *Persecution* of the Protestants, he could not but print his *Suspiria Victororum*, calling all, that might serve God with Freedom to pray for the oppressed People of GOD.

10. THAT his *Usefulness* might reach beyond his Country, he learned the *French & Spanish* Tongues, and in his *Forty fifth* Year conquered *Iroquois* Indian; in each of which he has published Treatises for their Instruction.

11. I have told you before something of his *Charity*. I may here take notice that he did not look upon a *Seventh* part of his Interest as eno' to be laid out in pious uses. --- I need not tell my Reader how he procured the Benefactions of others; nor, since an Account of it is printed, need I acquaint you, how that he procured several Benefactions for the pious Foundations at *Hall* in the *Lower Saxony*, for which he has been publickly thanked.

12. THE Ambition and Character of my Father's Life was *Serviceableness*. I shall conclude this Section and Chapter by telling you, that this Question *What Good shall I do?* was the Subject of his daily Thots, even from his early Youth; and besides his Custom to set apart now and then a time to *devise Good*, he seldom came into any Company without *explicit Consideration* upon it, as I think I hinted before. It would indeed have been but a loss of time in him, and otherwise useless to record Thousands of designs to do Good which he contrived in his Mind. But however he had a *Method* (and I will give you the Recollection of it) which he observed in carrying on this, *manner of Life and Purposing*, and which it will not be amiss for the World to know fully: And however

there may be some *private* Circumstances in what I write, yet, because the *greatest Part* have some Reference to the public, I tho't it would be most proper to insert his Method here, and to sum up this Chapter with it.

HE found that he could *every Morning* redeem the Time, while he was dressing himself, by taking his grand Question into Consideration; *What Good may I do*; Accordingly the Week was divided by him into as many *Subjects of Consideration* as there be *Days* in the Week; and the Result of his Tho'ts on each of them, he noted down as soon as he came into his Study in his Book of *Hints for things to be spoke or done*; but with such very *brief Hints* that they only served to preserve in his own Mind the Remembrance of his *Purposes*, untill he should have Opportunity to prosecute them.

I shall now recite in order his *Morning Questions*; but you may not imagine that I shall or can transcribe the Multitudes of *Answers* to each Question upon which he tho't. However to illustrate the *Manner and Process* of his Operation upon it, I may insert a few *brief Hints* of his; from which we may form an *Idea* how to proceed upon such a Question, when *We* shall have it lying before us.

His Question for the *SABBATH Morning* constantly was,

WHAT shall I do as a Pastor of a Church for the Good of the Flock under my Charge?

HERE he rank'd the People of the Flock into several *Classes*, distinctly considering, what they were, and what was to be done for them. He considered what *Subjects* were most seasonable and agreeable to be handled in his *Sermons*; what would most suit, and best serve each of the *Classes*. He considered how he might make his *Prayers* as well as his *Sermons* leave

leave good and strong Impressions on the Auditory. He entreated the Neighbours, associated for Exercises of Religion to send their Advice; what Things they might want or wish to hear treated on, and he accommodated them. He considered how to make his *public Ministry* more lively, useful and acceptable. He considered, who were to be *privately* address'd with his *Visits*; and on what Intentions. He considered how he might visit the *Schools* unto the best Advantage, particularly some *Charity Schools*, which he procured to be erected. He considered how he might carry on Evangelical Designs in concert with the *Physicians* in the Neighbourhood; whom he particularly desired, that they would let him know the Necessities of the Sick, if he were ignorant of them; and unto whom he communicated rich *Notions* and *Medicines* which in his Reading he had observed. Many more such Things he tho't upon.

ALTHO' I spoke something before of it; yet I will here again take particular Notice of one Thing among his *Purposes* and *Practices*, because it belongs to this Head of *Considerations*.

He obliged himself unto this Method in Studying a *Sermon*; on every *Paragraph* he made a *Pause*, and endeavoured with *Acknowledgments* and *Ejaculations* to Heaven, and with *Self-Examinations* to feel some holy Impressions of the *Truths* in that *Paragraph* on his own Soul before he went any further. By means of this, the *Seven Hours* which he usually took to Pen a *Sermon*, prov'd so many *Hours of Devotion* with Him. The Day in which he made a *Sermon*, left just such a Flavor on his Mind; as a *Day of Prayer* us'd to do. When he came to *Preach* a *Sermon* so studied, he could do it with more *Liberty* and *Assurance*; and he tho't the *Truths* thus prepared would come with a more sensible Warmth and Life upon the Auditory.

BUT I proceed;

HIS *Question* for MONDAY Morning was, *What shall I do in my Family, and for the Good of it?*

HERE he considered himself as an *Husband*, as a *Father* and as a *Master*. He would desire his *Consort* to think, what *Proposals* there were that She would make to him in her Service. He projected how his *Prayers* with her in his Study might be very much for her Service. He chose *Books* to be read by her that might be so. He contrived how to mention some *instructive thing* at going to Sleep, and Rising from it.

HE considered what *Points of Education* were still wanting in any of his *Children*, and pursued them in the most proper Ways. I told you before, he caused them to *read* and *write* such things as he found out for their best Advantage, and most suitable Entertainment. He took each of them alone successively on the *Saturday Evenings*, and, having obtained a knowledge of their interior State, and the declared Resolutions of their Souls for early Piety, he prayed with them. He caused some of them to compose *Prayers* and bring them to him in writing, that he might see their Temper and Progress in Religion. He obliged them to retire and ponder upon that Question, *What should I wish to have done, if I were now a dying?* And he would oblige them to report unto him their own Answer to the Question; of which he took Advantage to inculcate the *Lessons of Godliness* on them.

HE considered how to drop useful Admonitions on his *Servants*, as they were waiting on him; if the Action afforded any Time for it. He provided for their Instruction in every thing that he supposed might be for their Good. He put such *Treatises* into their Hands, as might be most profitable unto them in the Perusal. And as a sort of *Crumbs* falling from the Table of his *Servants*, he hired a Woman to keep a *School*, in which the *Sable Sons of Ethiopia* might every Evening learn to *read* and be taught their *Catechism*; and he himself bore the whole Expence of this

this *Charity School*, every Week paying the Mistress her Wages.

Two were his *Questions* for *TUESDAY Morning*.

First, *WHAT shall I do for my Relatives abroad?* He took a *Catalogue*, which began with his *Parents*, and extended as far as the *Children* of his *Cousin Germans*. With the help of this *Catalogue*, he propounded that he would at proper times *pray* for each of them distinctly by Name. And that every Week he would single out one of them to consider, *What Good may I do for them? Or in what Instance may they be the better for me?* And, that he might address every one of them successively with faithful Admonitions, concerning their interior and eternal Interests, either by speaking to them personally, or by Writing to them, or by putting *Books of Piety* into their Hands; he propounded in this way to glorify our blessed SAVIOUR, and endeavour a Conformity to him, who even on his *Cross* took peculiar Care of one that was *nearly related* unto him. But he did not confine these *Essays of Good* unto his *Relatives* within the Limits of his *Catalogue*: No! He made them reach as far as ever he could find out Opportunities. I need not any further explain this Article; only in one Instance.

WHEN his Father was become aged and in a continual and desirous Expectation of his call out of this World, tho' he was in a good State of Health, Strength and Vigor; he resolved that every Interview he had with him (which was almost every Day) should have in it something or other referring to the *Heavenly World*, and assist their mutual Preparation for it; not knowing but *it might be the last Time* of their Conferring together in this.

BUT then Secondly; When such an Occasion for it has occur'd, he intermitted the former Question, and was as much concerned for his *Enemies* (whom God

The Life of

made Instruments of Good unto him) *as for his Relatives.* He therefore enquired, *What Good shall I do for my Personal Enemies; and how shall I overcome Evil with Good?*

His publick Circumstances, his Faithfulness in the Discharge of his Duty, the Power of Satan over the Minds of many People & the Envy of some ill Spirits at his Improvement and Acceptance procured him a Number of *personal Enemies*, or at least of such as treated him *injuriouly* and *abusively*. Each of those Persons, as far as he could come to the Knowledge of them, he would set himself distinctly to consider, *What good Offices he might do for them?* Besure, accordingly, he pray'd for each of them by Name, and he would say, as I remember I have read in Mr. BURKITT'S Life, *some Persons had never had a share in my Prayers but for the Injuries they have done me †.* And if he could perceive or invent any other Opportunity to do them Good, he wou'd do it; tho' many Times he has done it so, that they knew not whence it came. He was very fond of being able to say, *That he knew not of any Person in the World, that had done him an ill Office, but he had done him a good one for it;* and he left off the Alternation of this Question, till there might recur Opportunities for his Thots upon it.

His Question for WEDNESDAY Morning was, *What shall I do for the Churches of the LORD, and the more general Interest of Religion in the World?*

Hence he considered, what *Proposals* to make unto other Ministers of his Acquaintance. He considered what *Books* he might compose & publish to advance the Kingdom of his SAVIOUR. He considered, how to diffuse and disperse the *Engines* of Christian Knowledge and Vertue unto distant Places. He had his many *Correspondencies*, (of which more by and by)

but he would make them all subservient to his great Design. His endeavors to serve the *general Interest of Religion*, have reached unto each of the *three Kingdoms*. They have extended unto several other Nations of *Europe*. They have visited all the *English Plantations in America*; and particularly every Town of the *New-English Colonies*, to which he was under special Obligations. *Negroes & Indians*, Nations of them as well as others, have been reached by them: Nor has the *Jewish Nation* been unconsidered, nor the *Greek Churches*. Thus extensively generous was he, that I cannot help using *Sir JOHN DENHAM's* fine Character of his *Thames**, and applying it unto the Doctor;

*Thus Godlike his unwearied Bounty flows;
First loves to do, then loves the Good He does.
Nor are these Blessings to his Banks confin'd;
But free and common as the Sea and Wind.*

BUT I come to *THURSDAY Morning*: His Question for that was, *What Good may I do in the several Societies to which I am related?*

He was related to above twenty Societies of a Religious Character and Intention. He must have his Times to Visit every one of these, always to do something in them and for them. He kept a watchful Eye over them, and would as far as possible make them become *Engines of Good* in the Land.

SOME of the Societies which he cherished as well as produced, were a sort of *Reforming Societies*, or *Societies for the Suppression of Disorders*. I have spoke of them before, but will now give a more particular Account of them. The Doctor contrived and propos'd, that the other Societies of Religion to which he belong'd might, as far as they could, bear their part in pursuing the Design of these Reformers. But

* Vid. Denham's *Compos's Hills*.

For these, he endeavored generally every Week to be present with them; and ever to say something that might be both for their *Direction* and *Encouragement*. He drew up certain *Points of Consideration*, to be with due Pauses read in the *Societies* every time they met, for any to offer what Proposal he pleased upon any of the Points at the Reading of it. I will here transcribe those *Points of Consideration*; and we may easily guess, that they will supply one with Matters to which one may be, not a little, serviceable.

1. Is there any *remarkable Disorder* in the Place, that requires our endeavor for the Suppression of it; and in what fair, likely way we may endeavor it?

2. Is there any *particular Person* whose *disorderly Behavior* may be so scandalous & so notorious that we may do well to send unto the said Person our charitable *Admonitions*? Or are there any *contending Persons* whom we should admonish, to quench their *Contentions*.

3. Is there any *special Service* to the Interests of Religion, which we may conveniently desire our *Ministers* to take Notice of?

4. Is there any thing we may do well to mention unto the *Justices* for the further promoting good Order?

5. Is there any sort of *Officers* among us to such a Degree unmindful of their Duty, that we may do well to mind them of it?

6. CAN any further Methods be devised that *Ignorance* and *Wickedness* may be chased from our People in general, and that *Household Piety* in particular may flourish among them?

7. DOES there appear any Instance of *Oppression* or *Fraudulence* in the Dealings of any sort of People, that may call for our Essays to get it rectified?

8. Is

DR. COTTON MATHER.

‘ 8. Is there any Matter to be humbly moved
‘ unto the *Legislative Power* to be enacted into a
‘ Law for public Benefit ?

‘ 9. Do we know of any Person languishing under
‘ fore and sad *Affliction* ; and is there any thing we
‘ may do for the Succour of such an afflicted Neigh-
‘ bour ?

‘ 10. HAS any Person any *Proposal* to make for
‘ our own further Advantage and Assistance, that we
‘ our selves may be in a probable and regular Capacity
‘ to pursue the *Intentions* before us ?

THUS I have taken the Liberty to recite their *Points*
of *Consideration*, in hopes that the publishing of them
may be very serviceable.

THE Doctor started numberless Things in the
Societies upon these Points. Their *Registers* I sup-
pose, are fill’d with them. I shall only add, con-
cerning these *Societies*, that once a Year they used all
to meet together in one Place, and have a *Day of*
Prayer, in which they humbled themselves for doing
so little Good ; and besought the Pardon of their Un-
fruitfulness thro’ the Blood of the great Sacrifice ;
and implored the Blessing of Heaven on the *Essays*
to do Good which they had made, with the Counsel
and Conduct of Heaven for their further *Essays*, and
such Influences of Heaven as might bring about those
Reformations, which it was not in their Power to ac-
complish. On these Days the Doctor, with another
Minister carried on the Exercises.

THIS was his Method on *Thursday* Mornings ;
But at length he found it expedient to change his
Question ; and He made this his alternate one ; *Is*
there any particular Person able to do the Good, which
lies out of my more immediate Reach, to whom I may
offer some good Proposal?

The Life of

By answering this Question, he made his Conversation still more useful. Thus he was often a Doer of Good *at the Second Hand*, and often had the Pleasure not to be known to have any hand at all in what was done.

THE Question for FRIDAY Morn was constantly this; *What special Subjects of Affliction, and Objects of Compassion, may I take under my particular Care; and what shall I do for them?*

HERE he took a Catalogue of the Poor in his numerous Flock; but extended his Care further than so, wherever he saw any miserable. He minded also, who wanted *Employment*; He took notice of those under *peculiar Exercises*; and was very thoughtful, what Souls were by particular Addresses, to be *pul'd at Brands out of the Burning*, because of their being abandoned to flaming Wickedness? He constantly singled out one or other of these to be on this Morning considered.

I shall only add one thing more upon this Head: He considered, that tho' the *Wind* will not fill the *Hungry*, yet it will turn the *Mill*, that will grind the *Corn* to fill the *hungry*. And therefore, having his *List of Miserables* commonly with him, he very often in Company would make it a Subject of the Conversation, *What shall be done for such or such an one in my List?* And thus, besides the innumerable Kindnesses which he had himself more immediately done for them, he procured multitudes of Kindnesses from others; and the first Spring in the Motion has been unknown to them. Very much of the *Spirit* and *Pleasure* of his Life was in such things as these. And I may tell my Reader, what I gave him to understand before, that he did not ordinarily let *one Day in a Year* pass him, without something expended on *pious Uses*, besides his other continual *Kindnesses* to afflicted People.

AND

AND at length I arrive to his *Question* for SATURDAY Morning. I may well call it *his*, for it was about the Concerns of *his own Soul*.

THE *Question* was ; *What more have I to do for the Interest of GOD in my own Heart and Life ?*

I shall a little here illustrate his way of Thinking upon this *Question*.

HE would set himself to consider the more *special Sins of his Youth* ; and what more *special Service* he should do for the Kingdom of God, in the greatest Contrariety to his former *Miscarriages*.

HE set himself then to consider the *Reproaches* he had met with ; and upon this, what *Services* he should be awakened by them to do for the Kingdom of God.

HE considered, how he was favoured with surprising and uncommon Opportunities to publish many *Books of Piety* ; and of what vast Concernment it was, that he should take effectual Care *his own Books* did not prove at last his Condemnation, by his failing in those *Attainments in Religion*, which he commended unto others. Wherefore (with Prayers to be delivered from this) he would sometimes on a Lord's Day Evening read over his own *Books of Devotion*, and work them over again upon his Heart, until his own Soul was exquisitely conformed unto them.

HE resolved, that whatever *bodily Infirmities* he might labour under, (or that he could call to mind he had been visited with) he would make them the *Occasions and Incentives* of some agreeable Dispositions in his Soul.

THUS I have given you a brief Specimen of his answering the *last Question* : I have been the more brief here ; because a fuller Answer will be given to it in the sixth Chapter of this Book, where I shall treat of his *Christian Life* at large.

His Experiences, and Deliverances from Temptations, Dangers and Sickness; together with his Deliverances from Evil Tongues & Pens; and his Carriage & Resolutions when troubled with them.

1. **A**MONG the three Things which constitute a *finis'd Divine*, *Temptation* is one; and none must expect to be very considerable without them. Mr. MATHER had his share of them.

He was never much tempted to question the *Existence* and *Providence* of the *Deity*: If ever he was at all, he *rejected* the tho'ts with the utmost *Detestation* and *Abhorrence*.

WHENEVER he was tempted to any evil *Frame* of *Soul*, or any wrong *Action*, his constant Course was to cry out, *O LORD I beseech THEE, Deliver my Soul!* and he endeavoured to form such *Tho'ts* as should be *reverse*, to those infused or excited by the *Tempter*, as well as to *act contrary* and *diametrically opposite* to what he was tempted to. Thus he *resisted the Devil* until he *fled* from him: He tho't, that *Oracle* in 1 Cor. xv. 58. was Answer enough for any *Temptation*.

2. I will relate one or two *Instances* of the *Divine Appearance* to keep him from *Destruction*, when in *very great Danger*.

In his 36th Year he received a *Remarkable Deliverance*. For, Riding over a *Bridge* one of the *Poles* on it, that was *rotten*, broke, and his Horse broke thro' and *sunk down to his Breast*. Mr. MATHER chose rather to keep the *Saddle* than go off into the *River*, and the Horse to the *Astonishment* of the *Company* rose again (tearing off his *Shoe* in Rising) and leap'd over with Mr. MATHER safe upon him.
How

How happily do all Creatures serve us, while we are serving their and our LORD!

I shall relate but one notable Deliverance more: When the Squadron arrived from the *West-Indies*, on Board of which there was a considerable Army returned from a fruitless Expedition there; MR MATHER was desired by many of the Officers to give them a Sermon on a certain *Sabbath* upon an *Island* where they put ashore to air themselves. He rashly undertook it, but while he was in his Excellency's Barge, he was taken so very Sick that his Friends must needs carry him back again. As soon as he came Home he was well: The Admiral afterwards told him, it was well he went no further; for the Army had newly suffered a great Desolation by a Sickness more infectious and destructive than the Plague it self: And had he gone and conversed among such an infectious Company, it would probably have cost him his Life, as it proved mortal to many of his Neighbours, who were so hardy as to go down among them.

3. BUT having mentioned his being kept from illness, I may now very properly add a Section of his being *visited with Sickness*, his *Thor's* under it, his *Deliverance* from it, with the grateful Sentiments of his Heart upon being kept from sundry Diseases.

SOMETIMES, especially when a Young Man, he was troubled with tormenting Pains in his *Teeth* and *Jaws*, which *Pains* made him lose more Time than he was willing to spare, and which produced many a sad Hour to him in his Pilgrimage. In these Pains he would set himself, as well as he could, to *try his Ways*.

He considered whether or no, he had not sinned with his *Teeth*? How? By sinful and excessive *Eating*: And by *Evil Speeches*; for there are *Litera Dentales* used in them. At last by a course of Washing behind his Ears and on the Top of his Head with *Cold Water*, he obtained a Deliverance from the uneasinesses.

By

By Reason of his Sedentary Life, great Study and little Exercise, he was when in Years much afflicted and enfeebled with Sickneſs at his *Stomach*; a palled and pained Stomach. From hence he muſt awaken himſelf to bewail his want of a Stomach for the Service of God, and Meditations on his SAVIOUR; he muſt mourn for his not having an Appetite for the beſt Objects and Actions, which he tho't he had not duely reliſhed: The Offences of his Stomach in the Intemperance of the Table he tho't alſo to be bewailed; he muſt beg the Pardon of his Miſcarriages thro' the Blood of the great Sacrifice, and beg Grace to carry it better. Thus he fetch'd *Good out of Evil*, and thus Evil work'd together for his Good.

THE laſt Thing I ſhall mention in this Section is his pious Tho'ts upon being delivered from Sickneſs *in General*, and *five Diſeaſes* in particular.

HE was ever deſirous, to be greatly affected with Diſpoſitions of agreeable Gratitude unto the God of his Health; and by the Health with which he was favoured to be awakened unto ſuch Acknowledgments of God and ſuch Reſolutions of Piety, as he tho't were moſt emphatically expected from him. Wherefore when he viſited the Sick, he would bleſs the LORD for his own *Freedom* from their Diſeaſes; and would think, what *moral Diſeaſes* and Diſorders he had analogous to them, againſt which he ſhould be watchful; and unto what Graces and Actions he ſhould by the Goodneſs of his SAVIOUR be animated, and he would firſt offer his *Prayers* and then employ his *Cares* for the obtaining of them.

THERE are particularly *five Diſeaſes*; his Deliverance from each of which, he improved in a way of exceeding *Thankfulneſs* unto the LORD his Healer. And being delivered from *them*, he would on the occaſion glorify his God after this manner. Since he was not lying under the living Death of a *Palsy*, he would be very zealous and *active* in the Service of
God

GOD. Since he was not under Corrosions of a *Cancer*, he would have all Tendencies to *Envy* extinguished in his Soul, and a perpetual Joy at the Prosperity of his Neighbour flourishing in him. Since he had not the Tortures of the *Gout*, his *Feet* should chearfully carry him to the afflicted, with Comfortable Words, and unto the Congregation of the Faithful; While his *Hands* should not be idle in writing for GOD, and in distributing to the Poor. Since the *Stone* had not laid him on the Rack, he would be full of tender *Compassion* to all the Miserable. And since he was not wasting with a *Consumption*, he would beware of *Leanness* in the Soul, and *pinning away* in Iniquity. Thus he learned Obedience by the things which he suffered not.

4. I never observed among Pagan Writers a better description in so few Words of a good Man, resolute in *Virtue*, even while he is reproached for it, than that of RUTILIUS, *RUTILII Virtus & Innocentia lateret, nisi accepisset Injuriam; Dum viciatur effulsit* †. The very same may be said concerning Dr. MATHER, in the midst of the *base Usage* he met with from the *Tongues* and *Pens* of several.

My excellent Uncle of *Witney* in *Oxfordshire*, in his *Letter about Temptations*, observes, that Ministers, who meet with abuses from sorry and scoundrel People, have cause to look on themselves as humbled on the Account of their having the *Ægyptian Plague* of *Lice* upon them. If so, then the Doctor might have Cause for Humiliation on the same Account; having perhaps the Insults of contemptible People, the Assaults of those insignificant *Lice*, more than any Man in *New-England*. These troublesome but diminutive Creatures he scorn'd to concern himself with, only to *pity* them and *pray* for them.

HOWEVER GOD appeared so for him, that several of them have at last been bro't to confess, against

† Seneca Epist. 79.

their Will almost, what superior Excellency there was in him.

I will here for some Causes insert one Passage; (tho' there were several in the Doctor's Life of the same Importance) 'Tis this;

IN the Year 1704. *Octob. 10.* there came several People to the Doctor very late at Night, telling him, there was a Man in the Town lay a dying, but could not be satisfied unless he saw *him* before he died. The Man was noted for his wickedness. *

WHEN the Doctor came to him (who wondred at him that he would so readily do it) he told him to this Purpose, ' That he had been a very profane Person; that he had given himself a great Liberty to abuse good Men; but had abused no Man in the World so much as Doctor MATHER, and that he could not go out of the World without confessing it, bewailing it unto him, and beseeching him to pardon it. ' The Doctor asked him, if he had received any particular Prejudice, or ever had been informed or could have pretended any particular Matter of Fact, upon which his Abuses might have been established? He gave him to understand, that ' There was nothing of *that*, but all was downright *Malig-*
' *nity*; for he took him to be a Man that did *more*
' *Good than* others, and that was *all the Reason* why
' he had vilified him more than other Men?.

THE Doctor, after his well known mild Way, told the Man, That there was no Occasion for any Pardon because of his Speaking *diminutively* of him; for, says he, you may speak so of me, and do me no wrong. But, continued he, for your speaking injuriously, falsely, calumniously of me, it was indeed a Fault; yet, as he would forgive it without his asking for it, had it been ten hundred times more than it was, he would join with him in crying to God for the Forgiveness of that, and every Thing else where

* His Name was *George Fielding*

In he had done amiss. He did so. The Man was full of Affection to him, kept continually crying for him to be with him the next Day in the Forenoon, and he died in the Afternoon.--- And perhaps every Man who ever reproached him, if he were to place himself in the Circumstances of a *dying Man* would alter his Opinion and change his Tone.

I have said of his meaner Reproaches : But, could one think it, the Doctor's distinguishing Piety and Usefulness procured him some Enemies among those who might otherwise pass for Men of Sense & Credit. Such would sometimes speak disrespectfully of him ; and now and then a ZOLAUS would vent his Spite, foam out his Malice and Shame ; while he instead of returning an Answer when advis'd to it, chose rather to publish such Treatises as were lasting Testimonies of his Religion & Charity.

THERE were some who also wrote against him ; but against all their Calumnies, as St. IGNATIUS said to POLYCARP, he stood steady, and fast as a beaten Anvil.

SOMETIMES they would endite Letters full of groveling Malice, and send them unto him : He received them without Emotion of Soul, and tied them up till they made a large Bundle, on the out side of which he wrote, *Libels : Father, forgive them !*

AND some have published Books full of Lies and Inve tives against him : But, as the Authors were but little regarded, the Books were scarce ever look'd in. The Doctor took no other Satisfaction of them, but just to write in the beginning of the Books : Job xxxi. 35, 36. --- *My Desire is--- that mine Adversary had written a Book : Surely I would take it on my Shoulder and bind it as a Crown to me.* He tho't it not worth his while to write against them, or rather for himself ; but chose once for all to give the World, his *Right Way to shake off a Viper.*

I know not here how to use more significant Expressions than those us'd by Mr. BAXTER in his *dying Thots* † concerning such as had been Angry with him, and could not endure him to answer them, and vindicate his own Innocency; I say, I know not how to use better Expressions of Dr. MATHER with respect to his Enemies, than these,--- That *all* of them together were never able to *fasten* their Accusations, and procure any *common Belief*; nor to bring *him* under designed Contempt; much less to break his Comforts, Encouragements and Labors.

I shall speak of but one thing more, and conclude this Chapter with it. The Doctor was a firm *Friend* to his Country; and by Consequence must be *hated* by the *Enemies* of it, as he was: For I suppose there was not one *Enemy* of our Country but what profess'd open Enmity to Him * for a great number of Years, perhaps the greatest part of his Life.

AND therefore they were glad of all Opportunities which they might improve for their Advantage *against him*; and were particularly pleas'd when they could meet with any *private Letters* from others to him, as well as from him to others, which some were so disingenuous as to expose: They were never able to bring about their Designs: The Doctor was high above their reach.

BUT because the showing of *private Letters* is a frequent Practice, tho' a very barbarous and ungentlemanly one, I will take the Liberty to transcribe for the use of the *Learned*, the Words of CICERO, in *Marc. Anton. Philippic. 2.*

† Pag. 227, 228.

* *Quonam Fato meo, P. C. Fieri dicam, ut nemo bis Annis viginti Reipub. Hostis fuerit, qui non Bellum eodem Tempora mihi quoq; indixerit.* Cicero. *Philipp. Secund.*

At etiam Literas quas me sibi misisse diceret recitavit Homo, et humanitatis expers, et vitæ communis ignarus. Quis enim unquam, qui Paulum modo bonorum Consuetudinem nosset, Literas ad se ab Amico missas, offensione aliqua interposita, in medium protulit, palamq; recitavit? Quid hoc est aliud, quam tollere e Vita Vitæ Societatem? Tollere Amicorum Colloquia absentium? Quam multa Foca solent esse in Epistolis, quæ prolata si sint inepta esse videantur? Quam multa seria, neq; tamen ullo modo divulganda?

---- At ego; non nego; teq; in isto ipso convinco non Inhumanitatis solum; sed etiam Amentię. Quod enim Verbum in istis Literis est; non plenum Humanitatis, Officii, Benevolentię? Omne autem Crimen tuum est; quod de te in his Literis non male existimem; quod scribam tanquam ad Civem; tanquam ad bonum Virum; non tanquam ad Sceleratum et Latronem. At ego tuas Literas etsi jure poteram a te lacessitus, tamen; non proferam.

C H A P. IV.

An Account of his various Writings, more particularly of some that he has Printed, and of others that remain in Manuscript.

THE Number of the Books, which he printed, is three hundred eighty and two; and yet, as one of the Greek Poets says of him that acts with G O D on his side, he wrote them; as he did all Things with Ease.-- On the outside of the Catalogue of his Works, which I shall give you at the End of this Book, he wrote that Text for his further Excitation and Encouragement, Joh. xv. 8. *Herein is my Father glorified, that ye bear much Fruit; And upon looking over the Catalogue, I*

could not help putting these two *Lines* at the End of it, in which I acknowledge there is more *Truth* than *Wis*:

*Quam numerare Dies Sol dat mortalibus Anno,
Plures perdoctos edidit ille Libros.*

2. BEFORE I speak of one particular Book, I shall make a general *Observation* concerning the Doctor's Writings. To prepare the way to the Remark, let me tell you, That Dr. MATHER's quick *Dispatch* in Reading was well known to all; he would ride Post thro' an Author, *Cursuq; pedum prævertere Ventos*; and yet, which was more surprizing, he always remembered the most observable Things he read, was Master of them and able to produce them.

My general Remark therefore concerning most of the Doctor's Writings except his *practical* ones, is, That we need not wonder to find in his Books so many learned *Allusions* and *References*; for it is next to impossible, that a Man should keep from writing learnedly, and as if he were acquainted with Author's and their Sentiments, when his Mind is stored with their various *Ideas* and *Images*, and he is a compleat Owner of them.

THERE are indeed a Set of *Witlings*, who for Fear of *Pedantry*, and hurting a Period, would not quote a Greek or *Latin* Sentence, however weighty and pregnant it may be; but, instead of the *massy Sense* in the Expressions of others, chuse their own easy *Flow of Words*, and *gliding Vacuity of Thought*. Thus these Men *Dum vitant vitia in contraria currunt* †, to use a Sentence of HORACE's; and, to mortify them with another Author, JUVENAL gives their Character when he says of some, *Rarus Sermo illis et magna Libido tacendi* *; which last Sentence I would translate, they have a great Gust for saying nothing.

† Horat. Sat. 2. * Juvenal. Sat.

BUT on the other side, I must confess there may be a Fault in endeavouring and straining for far fetch'd, and dear bought Hints, and cramming a Discourse with them: And therefore I cannot but subscribe to the ingenuous Observation of Mr. TRAPP †, That good Writings, as Clothes, ought not to be loaded with Jewels.

BUT this is no Exception against the Doctor's way of Writing; for, tho' his Treatises were stuck with Jewels, they were not burthen'd with them: No! There were just eno' to render a strong & easy Splendor.

I need not say any more in a general way concerning Dr. MATHER's Writings; since in the 44th and 45th Pages of his *Manuductio* he has hindred me, by giving the World a Description and Account of them.

3. I come more particularly to speak of some of his Publications, with a Vindication of them, and an Account of others, together with the Character of some prepared for the Press, and now in my Hands.

THE first Book, I shall treat of, shall be his *Magnalia CHRISTI Americana*: A Book replete with Learning, and excellently calculated for the Advancement of true Religion & Undeified: A Book, in which the good Names of above fourscore Worthies, who for the Cause of CHRIST came over into this Land when it was a Wilderness, are consign'd over with Honor, to late Posterity: A Book, in which there is a faithful Account of the Actions & Sufferings of our Fathers, together with a true Relation of many remarkable Providences in settling this Land, its Churches, Colleges, Schools and Inhabitants: and, in a word, a Book, in which the designs of a Church-History are exquisitely accommodated.

† In pretio Gemmae semper habite, semperq; habebuntur: vestem interim Gemmis, etiam diversorum Generum, quaquaversum onustam & coopertam, quis non videret potius quam laudaret? Jos. Trapp, Prelect. Poetic. p. 134.

BUT I had rather on this occasion use the words of Mr. ALSOP (a Gentleman of great *Learning & Piety* as well as of finished *Wit*) who, when an *Abridgment* of this *History* was proposed in an Assembly of Ministers, said; *It is a very improper Proposal; 'Tis impossible to abridge it! Abridging it will injure it. There is nothing superfluous in it: Instead of Epitomizing it, you had better read it twice over as I have: No Man that has a Relish for Piety or for Variety can ever be weary of it.*

I have several other Letters by me from Gentlemen beyond Sea, which are full to the same purpose: And here, the Gentlemen at *Scotland* will give me leave to declare it, that they highly valu'd the Performance: and the equally learned and modest Mr. MILLAR of *Paisley* in particular will forgive me, if I speak of it, that in his excellent Book of *the Propagation of Christianity*, he mentions the Doctor as well as his *Magnalia* with great Respect.

IN describing the *Magnalia*, I mentioned *the Lives* in it and their Number: I may take notice here, that by the Year 1718. the Doctor had published the *Lives* of no less than *one hundred and fourteen* Men, and more than *twenty* Women, and since that Year, he has printed Accounts and Characters of many more; not to say any Thing of the transient but honourable mention many others have had in the Doctor's Tractates.

BUT I may particularly speak of *the Life* of his Father, Published in the Year 1724, which may pass for an *Appendix* to the *Magnalia*: It is a very *enterprising Life*; was well received in *Scotland*, and in *this Country*; and is worthy to be perus'd by every Man of Sense, Honor, and Vertue.

THE Doctor has given to the World a Book entitled, *Psalterium Americanum*; the Design of which was, first, to give in *Meetre* an exact and literal
Version

Version of the Hebrew Text, without any Jingle of Words at the End; and then, at the End of each Psalm, to produce those *Illustrations* of the Text, and those *pious Hints* that would both *enlighten* the Mind, and *warm* the Heart of the Singer. As for the *Illustratory* part, no Man that has any Value for Divine Knowledge can find Fault with it; and as for the *Metrical Version* some prefer it vastly to any other; for as on one hand it has no large *Paraphrase*, nor yet any *Diminution* of the Sense of DAVID, so on the other it has no Occasion to select improper Words for the sake of a Rhime.

THE *Directions for a Candidate of the Ministry*, which Dr. MATHER has printed, has occasioned so many Letters of *Thanks* and *Compliments*, that it would fill a *Volumne* to recite them. And indeed, (*Quis unquam vituperavit?*) Who ever said a word against it?

The Doctor's *Christian Philosopher*, in which the learned World enjoys a rich Treasure, is a celebrated Piece: An ingenious Gentleman from London writes of it "It is the *Glory of New-England*, as it is the *Admiration of Old*."

HIS *Ratio Discipline Fratrum Nov-Anglorum*, (which Title he borrow'd from COMENIUS,) has had very great Encomiums. --One of the most finish'd Gentlemen and Scholars in America, one who was born for Government over Men as well as to be a Ruler in the Common-wealth of Learning, and one who is *Delicium Humani Generis*, has been pleas'd to write of that Book, that "it is a *decent consistent Method of Church-Government*".

THUS I have writ of one or two of the Doctor's Books, which produced him the greatest Esteem; these I chose to speak of, because they were compos'd with strong Tho't and great Application.

I will not mention any of his *smaller Works*, many of which were never design'd in the composing for the *Press*, and therefore needed not that great *Accuracy* as if they had: And it was the Doctor's frequent Wonder that *those Composures* he wrote with the least *Trouble and Care*, found a *Passage* into the *World*, while many of his elaborate *Composures* lay by him.

BUT yet in and by those *smaller Books* (which he ever modestly call'd *Essays*) he shew'd he was in *Labours* more abundant, he discover'd the great *Reach* of his *Tho't* and *Compass* of his *Learning*, did a vast deal of Good and procured the Thanks of innumerable. Many of these have had *several Editions* with *Prefaces* from Men of the first *Rank* in the learned *World*.

I shall acquaint my Reader with two or three of those (*Treatises* or rather) great *Performances*, which he left behind him in *Manuscript*.

THERE is his *Angel of Bethesda*: a Book in which under every *Disease* there are proper, religious, *Christian Sentiments* for those who are Sick; and then the most *simple and easy Medicines* collected from his own *Knowledge* and *Use*, and from among the most noted *Receipts* and *Experiments* in learned *Writers*. This is a considerable *Volume*, and cost the Doctor many *Years* study to fill and embellish it.

THERE is his *Boanerges, or Work of the Day*: A large *Treatise*, design'd for the promoting an *Union* amongst *Protestants*, and written with great *Care*, long *Observation*, hard *Study* and a laudable *Charity*.

THERE is likewise his *Trip paradisus*, which was sent to Mr. WYAT Bookseller in *London* in order to be published: Since which I am informed the *Bookseller* is dead, and know not what is become of the *Manuscript*. It is pity it should be lost: It shew'd a great *Acquaintance* with *Divine and Human Learning*.

HIS *Goliathus detrunctus*, had as *sad* a Fate. The Book was written against Mr. WHISTON: The Design of it was to shew, that most of the *Antenice* Fathers were orthodox and not *Arian*, contrary to that learned Man's gross Mistake: It was written in an *Epistolary* Way: Dr. EDWARDS a famous Divine of the *Church of England* was bringing it into the World, and had written a *Preface* to it; but, Dr. EDWARDS dying when it was upon the brink of appearing, the *Work* was bro't to a full Stop, and I have not heard where the *Letter* is disposed of.

THERE remains but one more to be treated of; and *That* is a Work the writing of which is enough constantly to employ a Man, unless he be a *Miracle of Diligence* the *half* of the *Three score Years & Ten* which is the Sum of Years allowed us. I mean, his *Illustrations of the sacred Scripture*. The Doctor, from an Hint given by that very great and learned Man my Lord BACON, begun this Work in his *thirty first* Year, tho' he had before *some* Materials for it by him; and in his *fifty first* Year so finish'd it, as to publish his PROPOSALS for printing it, intituled, *A new Offer to the Lovers of Religion and Learning*. Ever since that Time to his *Death*, he was adding to it; so that now it is judged to be *by far the greatest Amassment of Learning that has ever been bro't together to illustrate the Oracles of GOD*. I shall say no more here concerning it; designing to print *Proposals* for it's Publication, together with which I shall give a faithful Description of it.

5. I shall have done this Chapter, when I have writ Dr. FRANKIUS's Prescription which Dr. MATHER learnt of him and observed, that is, "When
" one has projected any Thing that will be *evidently*
" a Service to the Kingdom of GOD, he should go on,
" with a lively Faith in HIM to carry him thro', tho'
" at the present he may have but little Prospect of
" accomplishing his Designs: GOD will doubtless do
" very wonderfully for him".

CHAP.

C H A P. V.

Foreign Honours and Correspondencies.

SECT. I. Foreign Honours.

1. **T**HE wise Man says, Prov. XI 27. *He who diligently seeketh Good procureth Favor*; which Proverb Dr. PATRICK thus paraphrases, "He that from the Time he rises studies nothing but how to do Good unto others, shall obtain Favor both with God and Man". Doctor MATHER knew experimentally the Truth of this.

2. I remember the famous ZANCHY in his Oration, when ROTANUS was made a Doctor, says; -- *Quos DEUS prior promovit, quis rejiciat? Quos DEUS prior excellentibus Donis vero Doctore dignis exornat, quis Doctorum Ornamenta his denegat?* And the same may be said concerning Mr. MATHER; When he was worthy of the Doctorate, why should not he have it?

THE Renowned Senate of the University of Glasgow, sensible of his great Merits, in the Year MDCCX. presented him with a Doctor's Degree, with a Diploma for it, and the great Seal of the Academy affix'd unto it.

IN the Diploma, speaking of the highest Academical Honor, the illustrious Senate says; *Cum hoc Academico Honore dignissimum censeamus Virum Egregium COTTONUM MATHER, Evangelii apud Bostonienses Angliæ novæ Incoles Præconem celeberrimum, De cujus quippe Vitæ Integritate, Ingenio, Prudentia, et sacrarum Literarum Cognitione, nobis et orbi quidem literato constet; Fama simul, et editis ab eo scriptis, istarum Virtutum Testibus luculentissimis; Eum Virum cl. COTTONUM MATHER Doctorali in S. S. Theologia Dignitate insigniendum judicamus &c.*

W H E N

WHEN the *Diploma* was sent unto Dr. MATHER, the most excellent *Vice-Chancellor* of the University wrote very kindly to him. I will take the very great Freedom to quote a Paragraph or two of his Letter; "The high Value (writes he) the University here has for you, I hope, you will no longer doubt, when I tell you, they have confer'd the highest Academical Degree upon You, the Doctorate in Divinity; which *I am persuaded is but what you deserve*. Be pleased therefore to receive your *Diploma*, which could not be sent sooner, in regard no such sure Occasion offered until now. Sir, I shall henceforth reckon you under a nearer Relation to this Society, and as one of us".

THE *Dean of the Faculty* also about the same time writes thus: "Upon a Motion made in the Faculty of this University, that some Testimony be given of the Sense we have of your Merit, it was unanimously agreed unto, that the Honor of *Doctor of Divinity* should be conferred on you. And, according to the Power they have by their Foundation Charter, granted some Hundreds of Years ago, They have (dispensing with your Absence) created you *Doctor of Divinity*; and having ordered your *Diploma* they have signed it, and appended the Universities great Seal. This their Deed is as valid, as any University in *Europe* can make it".

FROM this Time Dr. MATHER had a very intimate Friendship and Correspondence with several Gentlemen of that University: He heartily lov'd them unto his Death, and never spoke of them but with Terms of the greatest Respect.

AND, as the very learned Man I quoted above says, that † *the Title and Ornaments of Doctor's should stimulate*

† *Vobis cavendum est, ne quod nonnullis contingit, contenti inflatque solo Doctorum Titulo studia negligatis; sed danda potius Opera, ut Titulus iste, Ornamentum; Doctorum nobis sint stimuli ad diligentius studendum, & faciendum Officium. Zanchii Orat de Dignitate Audii Tholog.*

stimulate them to an industrious Studying and Doing their Duty: of this Doctor MATHER was exceedingly desirous.

WHEN he received his *Diploma*, he immediately look'd upon it as an Encouragement unto him in the Service of CHRIST and His Kingdom: He rendred Thanks to Heaven, and beg'd Grace to make such an Improvement of the Encouragement as might answer the Demands of Heaven from him: And he set himself to consider, What *Sanctity*, what *Gravity*, what *Usefulness*, what shining *Abilities* and *Performances* the Church of GOD might justly demand from one so distinguished above any Man in the *American Colonies*.

I shall have done with this Head, when I have told my Reader of the pious Use he made of his *Ring*.

SOME of the Doctor's Friends advised him to wear his *Signet Ring*, as a Token and Assertion of his *Doctorate in Divinity*, to which he was admitted as above; and not to do it from any Vanity of Ornament, but out of Obedience to the *Fifth Commandment*, which directs us to assert the Honor of any Dignity, in which the Providence of GOD may station us.

THE Doctor therefore would wear this *Ring*; and made this Action, so seemingly inconsiderable, a great Engine of Religion.

First, HE look'd on the *Ring* as a continual *Admonition* to him, to do nothing below the Character, of which that was a Memorial; nothing disagreeable to the *Gravity* the *Discretion* and *superiour Behavior* with which a *Doctorate* ought always to be attended.

Secondly, It effectually admonished him, that in his *Discourse* there should pass nothing out of his Lips that was mean, or not according to the Laws of *Wisdom*, *Goodness* and *Usefulness*.

Thirdly,

Thirdly, THE light of the Gold frequently excited Wishes and Prayers in him of this Importance. May I have the Grace, the Gain of which is better than that of Gold! May I be a Son of Zion comparable to fine Gold! And on the Signet--- May I be preserved from so provoking the holy LORD, that if I were a Signet on his Right-Hand, He would pluck me thence!

Fourthly, ONE Original to the Ceremony of a Ring for Doctors of Divinity was to intimate, that they should be ready to set their Seal to the Advice which may be received from them. The Doctor improved this as a Caution: His Advice was asked on many Occasions; he would be very considerate, and on such Occasions deliberate and look up to Heaven, desiring to speak nothing but what he should be willing to seal it and stand to it.

Fifthly, THE Emblem on the Doctor's Signet is A TREE with Psal. 1. 3. written under it; and about it GLASCUA RIGAVIT. The Cast of his Eye upon this, constantly provoked him to pray, KATA D'OMR, O GOD, make me a very fruitful Tree, and help me to bring forth seasonable Fruit continually!

3. THE Respect which the Royal Society in London paid him, did also very much encourage him, and fortify him in his Essays to do Good, while it added to the superior Circumstances, in which he was placed above the Contempt of envious Men.

'Twas in the Year 1714. he received a Letter from the Secretary of the Royal Society, [RICHARD WALLER, Esq;] dated Decemb. 4. 1713. in which are these Words; *As for your being chosen a Member of the Royal Society, that has been done both by the Council and Body of the Society: only the Ceremony of an Admission is wanting; which, you being beyond Sea, cannot be performed.*

AFTER

AFTER this he had several Letters from many considerable Gentlemen of that Society, who always Superfcribed their Letters to him as F. R. S. And he was affured by feveral of them, that he ought to affix *that* Title to his Name before his Works : otherwise he would never have done it.

BUT there are a few in *New-England*, who, as they grudg'd the Doctor *any* Honor, were fo very foolifh and impudent as to doubt, nay to deny his Right unto *that* Title : The Reason they gave for it was ; becaufe his Name was not in the *List of the Members of that Society* : But they are ignorant of it, that, altho' his Majesty's Subjects in any of his extended Dominions may be a *Fellow of the Royal Society*, they may not have their Names in the *List of the Society* if they are abfent ; which is the only Reason why the Doctor's was not. But if it be faid, there are the Names of feveral *outlandifh* Gentlemen in the *List* ; what is this to the purpofe ? They are *Foreigners* and are allow'd this Honor becaufe they are fo : whereas no Man among his Majesty's Subjects may have this Favor, unlefs he be prefent and be formally admitted.--- Several Gentlemen of the Society wonder at the Stupidity of thofe People who doubt this, and in their Letters exprefs their Amazement at it : I have at this Time in my Hand, Letters from Mr. WALLER, Dr. CHAMBERLAIN, Dr. WOODWARD, Dr. JURIN, and others who give Dr. MATHER his Title, and exprefs Concern that fome fordid People *here* will not allow it.

BUT the Doctor was very eafy, as well he might ; for if he *had not* the due Title allowed him, he *deserved* it ; as his *Christian Philofopher*, his *Curiofa Americana*, or Letters to the Royal Society, together with his (unprinted) *Angel of Berbefda* abundantly teftify.

4. As for *Domestic Honours* they were comparatively but *fmall* ; they honored not the Doctor fo much as he honored *them*.

5. I know not how better to dismiss this Head than with a pious Tho't which the Doctor had, upon the *Honors* of this World, and a Name among the Learned of the World.

THERE is (he tho't) an accursed *Idolatry* committed, when we take Notice of this and that considerable in any *Man*, and consider not at the same Time the great God as the Author of all this Excellency. *Man* ought to be look'd on as nothing, any further than what God *makes him to be ; so that when we see any thing that looks great and good in any *Man*, it must be with sensible Acknowledgements, that all comes from G O D.

THE most of Men will celebrate the *Learning*, the *Vertue*, the *Conduct* of an eminent Person without the least Observation of our Maker in all ; much less do they give all the Glory of all to God, and behold *Man*, as no other than a *Vessel* chosen by the Grace of G O D, to exhibit something of His own Glory in the Points which render the *Man* observable.

DR. MATHER therefore trembled, and was fill'd with a shuddering Horror, at the Tho'ts of having a great Name in the World, or being applauded, admired and mightily talk'd of. The Reason of this Regret was, because he tho't those that spoke well of Him, would not have the *Piety* to look further than him. He was afraid his poor Name should have sacrilegiously lodg'd upon it, some Regards that should be transfer'd to the glorious God alone. Indeed he was sensible, there would be no *Iniquity* charged on Him for the *Sacrilege* into which others fell : But yet beheld it as a great *Infelicity* : He reckon'd himself unhappy in being the *Object* upon which any should sinfully terminate their Honors and Praises : He wonderfully abhorred it.

He rejoiced in it, if any *Lovers of G O D* said ; The G O D of all Grace has disposed that *Servant of His*

to do virtuously; or the Power and Wisdom of GOD have carried that Servant of His well thro' Labors and Sufferings! This was all the Doctor desir'd; this was all his Ambition.

SECT. 2. Foreign Correspondencies.

1. **I**T would be tiresome to my Reader to tell what *Correspondents* the Doctor had beyond Sea together with their *Characters*. All therefore I shall say here is, that he had a very *numerous* and *extensive Correspondence*; so that I have known him at one Time to have above *fifty* beyond Sea to whom he was obliged to spend considerable Time in writing.

2. **BUT**, altho' it would be tedious to speak of *all* he was acquainted with by Letters, it will not be so to name a *few now Living* with whom the Doctor accounted himself *happy in a Correspondence*.

I have spoken before of his intimate Friendship with many Gentlemen of the *Scotch Nation* in the sacred Order, but I must by no means forget here to acquaint the World, that my Lord POLLUX a Gentleman of great Goodness, Humanity and Religion, was pleas'd often to remember Him: I need not, I suppose, say any Thing more of *that Nation*; nor any Thing of his Intimacy with several *Ministers* of the greatest Character in *England & Ireland*: 'Tis well known.

THE very great and good my Lord Chancellor KING will not be angry, if I publish it, that he has honored my Father with his Letters.

THE Author (if we are not mistaken in the Author) of the *Miscellanea Sacra* also, (which Dr. MATHER look'd upon as an inestimable uncommon Treasure) will not take it amiss, if I let the World know he has many Times written to the Doctor.

SIR RICHARD BLACKMORE likewise very sweetly entertained and highly gratified the Doctor with his *Epistles* as well as his *printed Composures*.

THOSE learned Mathematicians and Philosophers Mr. WHISTON and Dr. DESAGULIERS, have written familiarly to him, and with Expressions of Love and Honor for him.

I shall mention but one more, who is I suppose, yet living, Mr. PILLIONERE, from whom he had several Letters: And by the way, I think one of the Doctor's Letters to him is printed in the *Occasional Paper*, and is called a *Celebrated Letter*.

To go a little further from Home and give an Instance or two more of the Doctor's Correspondencies: From the Year 1712 to his Death, he had a free Correspondence with a Gentleman, at *Glaucha* near *Halt* in the *Lower Saxony*, a Gentleman in whom I know not which is greatest, whether his shining Goodness, sincere unaffected *Piety* and miraculous *Charity*; or else his very great *Learning*; I mean Dr. FRANKIUS; one of whose pleasant long Letters to Dr. MATHER is printed in *Pietas Hallensis*.

HE has (by Reason of that Value Dr. FRANKIUS had for him) had also Letters from the *Danish Missionaries* at *Tranquebar* in the *East-Indies*; and not very long since had a particular Account of their Proceedings from them.

HAVING written before of the Rules he observed as in other Things, in his Correspondencies, and the Design of his Cultivating them; I must here abruptly break off this Chapter, and proceed to another, in which you will find the complete Christian and his heavenly Life.

C H A P. VI.

An Account of the Christian Life and Practice of Piety of Dr. MATHER; in which there is a particular Delineation of his Devotions and Asceticks, together with his Methods in observing his private Fasts, Thanksgivings, Vigils, &c. In which Chapter you will read the Christian of the highest Rank.

WITH Devotion and Reverence I am now to write of the CHRISTIAN: *Gradatim ad Sydera tollor*: I chose the rather to collect some *Observations & Practices of Religion* into this Chapter, that so those who are seriously disposed may at once find Exemplars to copy after.

I must confess I have no great Affection for the forc'd Wit in *Anagrams* and the like; but yet I cannot help giving you ~~one~~ made by a pious Friend upon the Doctors Name, COTTONUS MATHERUS; *Anagr. Tu Homo ter Sanctus*; which Anagram I was the more willing to recite here, because this Chapter is to be the *plain English* as well as *Proof* of it.

I. His chusing of GOD, his conversing with HIM his Resigning unto HIM and his Delight in HIM.

I. ON a Day of Prayer that he kept, I find him assured that all Controversy was taken away between his Maker and Him, and solemnly renewing and subscribing this Covenant.

THE COVENANT.

‘ I renounce all the *Vanities* and cursed Idols and evil Courses of this World.

‘ I engage, That I will ever have the great God, my best Good, my last End and my only LORD.

‘ THAT

‘ THAT I will be ever rendering of Acknowledgements unto the Lord JESUS CHRIST in all the Relations which he bears unto me.

‘ THAT I will ever be *Studying* what is my Duty in these Things ; and wherein I find my self to fall short, I will ever make it my *Grief* and my *Shame*, and for *Pardon* betake my self to the *Blood of the Everlasting Covenant*.

‘ Now humbly imploring the *Grace* of the *Mediator* to be *sufficient* for me, I do as a further *Solemnity* subscribe my *Name* with both *Hand* and *Heart* unto this Instrument .’

THIS his *Covenant* he frequently, seriously, solemnly renewed, and found his *Account* in it.

2. HAVING laid this Foundation, he tho’t it his Duty to *acquaint* himself with God, to *resign* himself to HIM and to *delight* in HIM.

CONSIDERING how, when *Creatures* take themselves Wings, while Afflictions roll in upon us ; ’twould be therefore Happiness to *converse* with God as *Al sufficient* and to take Satisfaction in HIM, as that Object, that will make up the Want of all Things whatsoever.

HE then raised a *Question*, ‘ How can I take my *Comfort* in the *Al sufficient* GOD, when my Interest in HIM is uncertain ? Will not the LORD frown on my *Presumption*, and say, *I have rejected thy Confidences* ?

HE answered No. For he laid this down as a *Truth* ; that an *Heart* enclined to *converse* with God, as the Object whose *Al sufficiency* makes up for the want of all *Creatures*, is a most undoubted *Sign* of an Interest in God : He therefore that *can* do such a Thing, may do it without any Objection and against every Discouragement.

READING once Mr. BOYLE’s *Seraphic Love*, and finding some sublime Strokes upon a Man’s *RESIGNING* up himself, and especially his *Will*, to the God of Heaven ; he resolved he would set apart a Time on Purpose to give up himself and his *Will* unto the

LORD, and so to seek a *Preparation* for an actual and entire *Submission* unto HIM in all his *Concernments*. He did so.

In his Papers I find an Address of his on that Occasion, which I will give in his Words as follows.

‘ Most glorious LORD! Thou hast offered *Thy self* unto thy Creatures, and often called upon them to take *Thee* for *their GOD*. This, This is that which I am willing, I am desirous, I am resolved this Day to do. I take *THEE*, O LORD, to be my *GOD*, and hence I take *thy Glory* for the End unto which I would *be* and *live*; I take the *Enjoyment* of *THEE* for my great and sole *Happiness*; and, which is the peculiar Thing I am now aiming at, I take *Thy Will* to be my *Will*. As for my own *Will*, LORD, I find it *blind*, foolish, wicked, hurtful; and therefore I renounce, reject and resign it; and say again, LORD, let *Thy Will* be my *Will*. I have great *Concernments*; Concerns as to this World and as to the future; They are many and weighty. But O GOD, THOU art the only wise GOD; There is perfect Knowledge with *THEE*; THOU art of great Power; Thy Understanding is infinite: And, in that sweet Reconciler of GOD and Man the LORD JESUS CHRIST, THOU art wonderfully merciful and Gracious unto them that draw near unto THEE, as I do this Day. Unto Thy Wisdom and Goodness I commit my Concernments one and all. I cast all my Cares upon my GOD. O THOU most wise and good GOD, I resign all unto Thee. Is it not Thy Pleasure that I should so do? It is. And hast THOU not Pleasure in seeing me do so? THOU hast. I then profess in thy Presence; All my Concernments are put into Thy Hands and left unto Thy *Managements* forever. And now I am inconceivably happy! The LORD GOD Almighty will perform all Things for me, and all Things now shall be well performed. Whatever now befalls me will be an Effect of the great JEHOVAH’s infinite Wisdom & Goodness. And tho’ it be never so really cross to my *Humor*, and seemingly

seemingly cross to my *Welfare*, I will take Contentment in it; because I will now look upon it as the *Will* of HIM that is infinitely *wise* and *good*; the *Will* of HIM that is my *Friend*, my *Father*, my *God*; the *Will* of HIM that hath undertaken the *Conduct* of all my *Affairs* forever. And, O my *Soul*, O my *Will*; Remember Thou after this never to be disturbed about *future Events*, and always to approve the *present Dealings* of the *LORD*.

BEING disposed and resigned as I have written; He formed Resolutions to *DELIGHT in GOD*, after this Manner.

1. I will ever *mourn* over the Distempers of my own Heart, which encline me to take an unchaste sort of *Delight* in Creatures, in Idols, in Vanities.

2. I will *bless* *GOD* for those *Afflictions*, for those Dispensations be they never so distressing, by which He is curing these Disorders in me.

3. I will always account my self happy in the *Favor* of *GOD*; altho' I should have no *Earthly* Thing to give me any Satisfaction.

4. I will reckon any *Opportunities* for my being bro't into a *Converse* with *GOD*, as *Treasures* to be preferred above all Riches.

5. I will never be any other than in a restless *Disquiet* of Soul, until I find all my *Ends* to be entirely swallowed up in the *Glory* of *GOD*.

6. I will relish *all* my *Enjoyments* even to my very *Meat* and *Drink* mainly, and if I can *meerly*, under the Notion of my being by them assisted in the *Knowledge* or the *Service* of *God*.

7. I will endeavor to be continually abounding in the *Thors* of *God*; nor would I be ordinarily one waking *Quarter* of an *Hour* wholly destitute of them.

8. It shall be my *Pleasure* to wait upon *God*, in all the *Ways* of his *Worship*, in which I may have *Communion* with HIM, especially in frequent *Prayers* unto HIM.

LORD, Assist me, Accept me, Delight in me.

2. *CLOSING with CHRIST, Accepting HIS Righteousness, Loving HIS Glory, and Living by Faith in HIM.*

1. I find him one Day thus renewing his *Closure* with the LORD JESUS.

HE considered that GOD had offered CHRIST unto him; altho' he was a sinful and wretched Creature, and *because* he was so: And therefore it was his Duty to take HIM.

HE then examined, whether there was no *Reserve*, that might herein prove destructive to his Soul. He sought unto the LORD, that HE would *search* him, *try* him, see whether there were any *way of Wickedness* in him. He found the Things, of which he had most Reason to be jealous were *Worldly Honors and Carnal Pleasures*; and therefore he thus renounced them.

' LORD, I give my *Name* unto THEE; If THOU wilt have it reproached, I am content: Only give me thy CHRIST, and I shall be satisfied. Yea, I will seek the *Honor* of *Thy Name*, whether the Honor of *my own* be advantaged or prejudiced by my doing so.

' LORD, if any of my *Delights* are *sinful*, or as far as they are sinful I utterly *forego* them, and beseech THEE to make me abhor them: JESUS CHRIST my LORD is better to me than any of them, than all of them. If they are *lawful*, yet will I leave them, when either the *Command* or the *Glory* of my LORD calls me another way.

AND he added, ' Now I believe the LORD is *mine* and I am *His*: He will carry on his Kingdom in my Soul in spite of all *Oppositions* whatsoever: I leave all the weighty Affairs of it with HIM for ever and ever.

IN Prosecution of this Action of *Closing with CHRIST*, no Man or Book shew'd him the way; but he tho't the HOLY SPIRIT was his *Teacher*, and that by HIM he was led on to the most explicit Procedure in it.

IN

IN a different Day from the former, I perceive that he used such Words as these before his REDEEMER.

‘ O my dear LORD; Thy FATHER has committed my Soul into Thy Hands: There is a *Covenant of Redemption* in which I am concerned: I know my *Election* by my *Vocation*, and my Concernment in that *Covenant*, by my being made willing to come under the Shadow of thy Wings in the *Covenant of Grace*. Now in that ancient *Covenant* the FATHER said unto the SON, *Such a Soul there is that I will bring into thy Fold, and Thou shalt undertake for that Soul, as a sufficient and an eternal SAVIOUR*. Wherefore I am now in thy Hands, O my LORD: Thy FATHER has put me there, and I have put my self there; O save me, heal me, work for me and in me the good Pleasure of thy Goodness.

AND a little after I read as follows;

‘ LORD, I have been leaving my Soul with my LORD JESUS CHRIST; and THOU hast bid me to *believe* I shall be saved by HIM. LORD, I do *believe* that there never came a miserable Soul unto CHRIST in vain, and I *believe* that my self shall not find it in vain. He will do great Things for me. He has done enow already to leave me without any Cause of Repenting that I have with so much Agony of Soul come unto HIM. But I *believe*, that he hath more still to do for me. Having been the *Author* he will be the *Finisher* of my *Faith*’.

2. ONE special Character upon the *Experiences* of his Life, was the great and clear Application he had made unto the *Righteousness* of CHRIST for his *Justification* before the Holy GOD.

I cannot well entertain my Readers with an Article of mere Importance than this; I will therefore transcribe a few *select Passages* from his Memorials, which are worthy of a more than ordinary Consideration and Attention.

At one Time he writes thus ;

‘ In the former Part of this Day, I humbled myself before the LORD with inexpressible Agony of Soul for all the *Filthiness* of my Heart and Life : I did with Tears bewail my sinfulness before the LORD : and submitting my self unto the Divine *Sovereignty*, which might uncontrolably make me a *Vessel of Dishonour* and an Instance of Confusion : I further acknowledged that the Divine *Righteousness* added to Sovereignty had farther Advantages to proceed against me, and make me a dreadful Monument of *Divine Displeasure*.

‘ WHILE I was in the midst of my disconsolate Reflections, the SPIRIT of the LORD caused me to behold the *Obedience*, the *Sacrifice* and the *Suretyship* of my precious REDEEMER, as provided by the FATHER for the Relief of my Distresses : And that good SPIRIT caused me to rely upon it : So that I said with Tears of Joy before the LORD ; *Now I know that all my Debts are paid ; my GOD will now make no Demand of me, but that I love HIM and praise HIM, and glorify my blessed SAVIOUR for ever. I know it ! I know it ! And now I will do so forever ! I can do no other.*

At another Time ;

‘ I experienced an unspeakable Satisfaction of Soul this Day, when taking part with the LORD against my Self, I approved all His *Laws*, and abhor’d my self on the score of my Contrariety to them and Violation of them ; and I justified all the Chastisements that had therefore befallen me : And then with a ravished Soul, I felt the LORD assuring me that His *free Grace* would impute unto me the *Righteousness of CHRIST*, and at the same Time imprint upon me an holy Disposition to conform unto that *Righteousness* in my own Heart & Life.

At

At another thus ;

‘ THIS Day my Spirit was exceedingly distressed
‘ at the View of my own manifold present and former
‘ *Vilenesses*, which I bitterly bewailed before GOD.
‘ But I find his Humiliations concluded thus ;

‘ ---AND yet after all this, *I do Believe, LORD*
‘ *Help my Unbelief!* I *Beleeve*, that my precious
‘ SAVIOUR our *Immanuel* hath fully obeyed and
‘ suffered Thy Will, as a Surety in the Room of Sin-
‘ ners. I *Beleeve*, that the *Righteousness* of this our
‘ Surety is offered unto my Acceptance, that for the
‘ sake of it I may become accepted with GOD. I
‘ *Beleeve*, that whenever THOU dost enable me to
‘ rely upon this *Righteousness*, THOU dost immediately
‘ *absolve* me from all my Guiltiness and pronounce
‘ me a *dear Son, a pleasant Child, upon whom*
‘ THOU wilt surely have Mercy. And I *Beleeve* that
‘ the Greatness of my Sins does nothing to render
‘ me incapable of this free and rich *Grace* of Heaven.
‘ O my GOD, in this *Belief* I cast my self at the
‘ Feet of JESUS CHRIST : *There* will I ly waiting,
‘ looking, assured to receive thy Favors.” Thus
‘ this *Child* of ABRAHAM *Beleeved*, and it was
‘ counted to him for *Righteousness*.

3. It was the *Heaven* of the Doctor’s Soul, This
he chose and beg’d, to be made an *Instrument* of ex-
hibiting the *Glory* of CHRIST unto His People,
of inviting and inducing others to glorify Him.

He received a Letter once, a short Letter from a
very Religious Man, which had this Passage in it.

‘ You’L pardon my troubling you with a Line or
‘ two to thank you for your *Maschil*, [*the Title of a*
‘ *Book the Doctor had published.*] which I think
‘ may be called *Mistam*, as well as *Maschil*. You
‘ help me to this Tho’t ; How full of Excellency is
‘ the glorified Man the LORD JESUS CHRIST ;
‘ if

“ if by His HOLY SPIRIT He so fills one of His Admirers, that He is enabled to fill a Book with such excellent Things ! ”

‘Tis impossible to express the satisfaction of Soul, which the sight of this Passage raised in the Doctor. That holy ones, whose Hearts are set upon glorifying JESUS CHRIST, should by any Thing of CHRIST in Him, be led into the Contemplation of His Glories ! This, This He looked upon as the highest Pitch of his Felicity : He tho’t of, he aspired unto nothing higher than this throughout Eternal Ages. It ravished him, when he saw the good GOD beginning to grant him this Felicity. He despised the Diadems of Emperors in Comparifon with it ; and cried out with a Rapture, greater than that of ARCHMEDES *I am happy ! I am happy ! LORD, I am swallowed up with the Extasies of Thy Love !*

4. I shall recite some very singular Methods of his maintaining a *Life by the Faith of the SON of GOD* : and, because it is impossible to use Words more expressive and weighty, I shall chuse rather to produce the Doctor’s own Words than my own.

‘ HAVING entertained a right and clear Apprehension of my great SAVIOUR ; and His glorious Person, as the Eternal Son of GOD incarnate and enthroned in my JESUS being somewhat understood with me : and beholding the Infinite GOD as coming to me and meeting with me in this blessed Mediator ; The Tho’ts of Him are become exceeding frequent with me. I count it a Fault, if my Mind be many Minutes together without some *Thoughts* that have in them a Tincture of Piety : But I have learnt the Way of interesting my SAVIOUR in the Tho’ts : And I feel an Impatience raised in me, if I have been many Minutes without some *Tho’ts* of Him. I fly to Him on multitudes of Occasions every Day, and am impatient if many Minutes have passed without some Recourse to Him.

EVER

‘ EVER now and then I bestow a Rebuke upon
 ‘ my self, *Why have I been so long without some*
 ‘ *Tho’ts on my lovely SAVIOUR? How can I*
 ‘ *bear to keep at any Distance from HIM? I then*
 ‘ *look up to my SAVIOUR; O my dear SAVI-*
 ‘ *OUR, Draw near unto me; Oh! Come down to*
 ‘ *dwell in my Soul, and help me to form some Tho’ts*
 ‘ *wherein I shall enjoy THEE!*

‘ UPON this I set my self to form some Tho’ts on
 ‘ my most amiable SAVIOUR, His *Glories*, His *Me-*
 ‘ *rits*, His *Pattern*, His *Maxims*, what He *has*
 ‘ *done*, and what He *will do* for us. I find the
 ‘ Subject infinitely inexhaustible.--- And after I have
 ‘ been in the *Day* thus employed, I fall asleep at
 ‘ *Night* perpetually in the midst of some *Meditation*
 ‘ on the *Glory* of my SAVIOUR; usually on a *Scrip-*
 ‘ *ture* where that *Glory* is mentioned. So I *Sleep in*
 ‘ *JESUS!* And when I wake in the *Night*, I do
 ‘ on my *Bed* seek Him that my *Soul* does *Love*: Still
 ‘ in the *Night* the *Desires* of my *Soul* carry me to
 ‘ Him in Tho’ts on the Subject which I fell asleep
 ‘ with.

‘ I find that where CHRIST comes, a wondrous
 ‘ *Light*, *Life* and *Peace* comes with Him, together
 ‘ with a *Strength* to go thro’ *Services* and *Sufferings*.
 ‘ The *Holiness* and *Happiness* to which I am intro-
 ‘ duced by this *Way* of *Living*, ’tis better to me than
 ‘ all the *Enjoiments* of this *World*. All the *Riches*
 ‘ of this *World* appear contemptible *Things* unto me,
 ‘ while I have the *unsearchable Riches* of CHRIST
 ‘ thus bro’t into my *Possession*. And all the *Glory* of
 ‘ this *World* would not encline me to forego this
 ‘ *way* of *Living*.

‘ NOW, O my dear JESUS, I know, I have
 ‘ an *internal Witness*, that THOU art the SON
 ‘ of GOD and the SAVIOUR of the *World*.

‘ CONCERNING this Matter I have had a Contem-
 ‘ plation which had a most melting Efficacy on me.

‘ WHEN

' WHEN *the Cloud of Glory*, which was the SHE-
 ' CHINAH that had our SAVIOUR with the *An-*
 ' gels of his Presence dwelling in it, came down and
 ' filled the Temple of old, what a grateful Spectacle
 ' was it, and what Acclamations did it raise in the
 ' Spectators? A godly Man is a Temple of God; a
 ' living Temple; dearer to Him than any Temple of
 ' mere Matter, tho' the most splendid and costly in
 ' the World. And our SAVIOUR comes into an
 ' Heart which is continually instructing, reforming
 ' and solacing it self by *thinking* on Him. O
 ' Heart panting after thy SAVIOUR; so kind is He,
 ' so very kind, that even at the Call of a *Tho'* He
 ' will come in unto Thee! A Temple so filled with
 ' the Glory of the LORD is unseen to the standers
 ' by, to *Flesh and Blood*.--- The Life of the pious
 ' Man is *hid with CHRIST in GOD*: It is an
 ' hidden Life. But God sees the Temple with
 ' Pleasure. The SAVIOUR who *knoweth all Things*
 ' is pleased with the sight. His Angels make their
 ' Acclamations upon it.

' BUT that I may set this important Matter, yet
 ' in a fuller Light I shall be more punctual and par-
 ' ticular in my Account.

' I behold the Infinite GOD in His Eternal SON
 ' assuming the Man JESUS, into such an intimate and
 ' conscious Union with Him, that in my SAVIOUR
 ' I now see a GOD-MAN, and a MAN, who has the
 ' Fulness of the GOD-HEAD personally dwelling
 ' in Him.

' IN this GOD-MAN I behold all possible Provi-
 ' sion for the happy Return of *Man* unto God, and
 ' all possible Encouragement unto *Man* to seek and
 ' look for such an Happiness.

' As this my SAVIOUR is very GOD, and my
 ' Hope and Joy in Him is all animated from that
 ' Consideration; so, being one GOD with the FA-
 ' THER and SPIRIT, who thro' Him communicate
 ' them-

‘ themselves to me, I consider my self as coming to
 ‘ GOD in Him and conversing with the whole GOD-
 ‘ HEAD in my more immediately *having to do with*
 ‘ *Him.*

‘ THE first Thing I do, is to accept the *Offers*
 ‘ which this wonderful SAVIOUR makes to me of be-
 ‘ ing *mine* and bringing me to GOD. I hear Him
 ‘ graciously offering to make me *Righteous & Holy*,
 ‘ reconcile me to GOD, quicken me to Live unto
 ‘ Him, and *work in me that which shall be well-plea-*
 ‘ *sing* before Him. I feel Him so apprehending of
 ‘ me that He disposes and enables me to give an
 ‘ hearty, joyful, thankful *Consent* unto these *Pro-*
 ‘ *posals of Grace*; and in consenting to them, I enter-
 ‘ tain a *comfortable Perswasion* of my kind Recep-
 ‘ tion with Him; I think it my Duty to be *well*
 ‘ *persuaded*, that He *will surely do me Good.*

‘ AND now what remains is, that as I *worship GOD*
 ‘ *in the Spirit*, so I may *rejoice in CHRIST JESUS.*

‘ WHEREFORE in the first Place I ask it of the
 ‘ glorious GOD with the Importunity, that having
 ‘ CHRIST concerned for me, I may also have Him
 ‘ *possessing* of me; That I may have Skill, Will and
 ‘ Help from Heaven to *converse* with Him conti-
 ‘ nually; That I may be so well of it as to keep con-
 ‘ tinually calling Him into my *Thoughts*, and feeding
 ‘ upon Him. I have declared unto the LORD,
 ‘ that if He would grant me *this Felicity*, I cared
 ‘ not what befel me; I am willing and ready to en-
 ‘ counter any Thing that He shall please to order
 ‘ for me.

‘ My Life is full of *Sacrifices*: But that which car-
 ‘ ries me well thro’ them all is this Consideration;
 ‘ That *While I have CHRIST, I have enough*; I can
 ‘ *rejoice in Him while I have nothing else left unto*
 ‘ *me.*

‘ By the faithful Dispensations of GOD I have been
 ‘ brought to this, That I feel my self *dead* unto all
 ‘ *Creatures.* I have employ’d the *Sacrificing Stroke*
 ‘ upon

‘ upon all my Enjoyments. My *Serviceableness* to
 ‘ the Kingdom of my SAVIOUR was the *last Thing*
 ‘ that in my *Death to all Things here below* I parted
 ‘ with ; The Thing which I could least of all part
 ‘ with : But this *Darling*, which I would fain have
 ‘ had saved from the *Power of the Dog*, I have also
 ‘ *Sacrificed*. I have submitted unto it that the Ever-
 ‘ Blessed ONE should not only make me *vile* among
 ‘ His People, but also utterly lay me aside from do-
 ‘ ing any more *Services for His Kingdom in the*
 ‘ *World*. --- I have been entirely *dead* unto every
 ‘ Thing else, and have had nothing but this *one*
 ‘ *Thing* left unto me, *That I may have my JESUS*
 ‘ *not only doing for me, but also dwelling in me,*
 ‘ *and enabling me perpetually to feed and live upon*
 ‘ *HIM*. This will be enough. I care not if I am
 ‘ stripped of every Thing else, if I may but enjoy *this*
 ‘ *Felicity*.

‘ In pursuance of *this Felicity*, ’tis not easy for
 ‘ me to delineate or enumerate the *Methods of Con-*
 ‘ *versing with my only SAVIOUR*, wherein I have
 ‘ been instructed of GOD. And it is impossible for
 ‘ me to express the *Satisfaction* that irradiates and re-
 ‘ plenishes my Mind upon the Discoveries of any *new*
 ‘ *Methods* for it. No Affluence of any *Worldly*
 ‘ *Wealth*, no, nor any Advances in any *Sciences*
 ‘ could so transport and ravish me !

‘ THE Blessedness of the *Heavenly World* lies in
 ‘ our being with *CHRIST* ; and by being with
 ‘ the *LORD*, and beholding His *Glory* in *precious*
 ‘ *Thoughts* of *HIM* here, I apprehend my self even
 ‘ in *Heaven upon Earth* ; And indeed the *Light* and
 ‘ *Peace*, the *Joy*, *Strength* and *Purity* with which
 ‘ it fills my Mind carries a *Foretast* and *Earneſt* of
 ‘ *Heaven* in it.

‘ I soar up to an inexpressible Contemplation on
 ‘ my SAVIOUR, as the *Wisdom of GOD*, who is
 ‘ the *Archetype* of the whole *Creation*, and in whom
 ‘ there are the original *Ideas* of all that is produced
 ‘ by

‘ by His Hands in the World, even that *Platform*
‘ and *Substance*, of which all *Creatures* are but the
‘ *Issues* and the *Shadows*.

‘ I am hence wondrously reconciled unto my ap-
‘ proaching *Death*, inasmuch as going from *Creatures*
‘ here, I go to Him in whom I shall find all that
‘ I leave and infinitely more.

‘ IN the mean Time I am sure, that whatever I find
‘ *amiable* or *comfortable* in any *Creatures* here, is much
‘ more to be found in Him.

‘ HENCE when I see any Thing that is *amiable* in
‘ any *Creatures*, I commonly fly away from them to
‘ my SAVIOUR and think, *How great is His Good-*
‘ *ness and his Beauty!*

‘ WHEN I find any Thing that is *comfortable* in
‘ any *Creatures*, I commonly hasten away unto my
‘ SAVIOUR, and think, *What Benefits will flow from*
‘ *Him to me?*

‘ UPON the *withdraw* of any *Creatures*, or when
‘ any desirable *Enjoyments* are withheld or taken from
‘ me, I think, *What is it that would recommend these*
‘ *Things unto me?* And I presently find my SA-
‘ VIOUR commended unto me by such and more de-
‘ sirable Qualities. In his being *mine* I find every
‘ Loss repaired abundantly! Dead unto every Thing
‘ but my SAVIOUR, I thus express my Sentiments;

‘ For the *Delights* of *this World*.--- Such *De-*
‘ *lights* as I taste in the mere Tendencies of *Nature*,
‘ I would in the Taste of them think, *The Will of*
‘ *GOD*, expressed in the *Nature* of His Works is thus
‘ complied with. But, Oh, *What shall I find in the*
‘ *Infinite GOD Himself* upon my going back unto
‘ Him!--- Those *Delights* which are most helpful
‘ to me in seeing and serving of GOD are those
‘ which I would have the most Value for: And even
‘ my *Appetites* for my *Food* particularly shall be so
‘ regulated.---

regulated.--- But I know of no *Delights* comparable to those which I take in Communion with my SAVIOUR.

For the *Riches of this World*.--- I use no *Labor*; I have no *Desire* to obtain *temporal Riches*: They appear to me very contemptible. My *Riches* are my *Opportunities to do Good*, and those *Illuminations* of my Mind which furnish me for it.--- In my SAVIOUR I have *unsearchable Riches*, and in my Fruition of Him I have a full supply for all my Wants.

For the *Honors of this World*.--- My Abhorrence of having the great GOD robbed on my Account, by People gazing on me without being led thro' me to Him; renders all the *Honours* in the *Praise of Men* very distasteful to me. I do nothing to gain Honors for my self; and if I do secure any Thing of *Esteem* or of *Station*, it shall be purely for the Interest of GOD.--- If I be accepted with my SAVIOUR and employ'd in Work for His *Kingdom* and have His *Image* imprinted on me: Here are all the *Honors* that I wish for.

I go over the *afflictive Things* with which my Life is all embittered (and I make the same Salleys towards CHRIST upon the Arrival of any new *Affliction*) I repair to my JESUS: I realize not only His *Hand*, but also His *Love* in sending the *Trouble*. I see my SAVIOUR once encountering the same *Trouble*, and I am heartily pleas'd at my *Conformity* to Him. I see how *patiently* and with what *Views* He bore the *Trouble*, and I wish to be like Him. I consider what is that *Good* which this *Trouble* deprives me of, and I see the same *Good*, and what is infinitely *better*, laid up in my SAVIOUR; and I am satisfied. The *Tho'ts* of my SAVIOUR I forever find sweetning the *bitter Waters* of *Marah* to me. I find Him the *Comforter* that always *relieves my Soul*, when I have Him *near* unto me.

* *HOW* many, O LORD, are the *Tho'ts*,
 * which I form in my Mind concerning THEE! The
 * *Occasions* on which, the *Contrivances* with which, I
 * cherish the *Tho'ts* cannot be reckoned up in Order.

* WHEN I see any Thing *excellent* in any Man, it
 * leads me to *Tho'ts* on the superior Excellencies in
 * my SAVIOUR.

* THE *Qualities* of the various *Animals* which I
 * happen to have before me, put me in Mind of the
 * admirable *Qualities* by which my SAVIOUR is en-
 * deared unto me.

* WHEN I see People *miserable* in any Point, it
 * raises in me some *Tho'ts* on the *Miseries*, from which
 * I am delivered by my SAVIOUR, and my *Obligations*
 * to my Deliverer.

* WHAT are the *Uses* of my *Garments* to the
 * *Parts* that are covered with them? Of such *Uses*
 * is my SAVIOUR to my Spirit, with the *Tho'ts* of
 * which I have adored Him.

* WHAT is there in the *Diets* of my Table to ren-
 * der them agreeable unto me? *Analagous Proper-*
 * *ties* I discern in my SAVIOUR; and the *Tho'ts*
 * thereof give me an exquisite Relish of Him.

* I durst not let my Mind ly fallow as I walk the
 * *Streets*. I rebuke my self with heavy Complaints
 * (and I wake my Moan to Heaven) if I have gone
 * many steps without some struggle to pull down
 * the *Tho'ts* of my SAVIOUR into my Soul. I have
 * compelled the *Signs* in the *Streets* to point me unto
 * something in my SAVIOUR that should be *tho't*
 * upon. When I have been at a loss for fresh *Tho'ts*
 * on Him, it has been but casting my Eye on the
 * *Shops* of either side, and from the *Varieties* in them,
 * I have had something of my SAVIOUR suggested
 * unto me.

H. MATHER. E.

‘ ENQUIRIES after News are made with Frequency,
 ‘ with Eagerness: I am grown very Cold in such
 ‘ Things: My Concern for them and Pleasure in
 ‘ them is very much extinguished. Some *new Tho’ts*
 ‘ of HIM shall be the News, after which I shall be
 ‘ still most enquiring. Here I have my *Curiosity*
 ‘ gratified a thousand Times more than in the News
 ‘ of the *common Occurrences* in the World.

‘ I have sometimes an *Expectation* of some *Satis-*
 ‘ *faction* arriving to me, and a little of *Strength* and
 ‘ *Impatience* in it. I retund it: I have done expect-
 ‘ ing any good Things from *this World*: My *Tho’ts*
 ‘ usually are, *What is the Good of that which I ex-*
 ‘ *pect?* O my Soul, *All of this Good Thou hast al-*
 ‘ *ready in thy SAVIOUR.*

‘ I have in my Study a very *easy Chair*: When I
 ‘ am going to repose my self in it, it is a common Re-
 ‘ flection with me, *Return to thy Rest; O my Soul;*
 ‘ *O my JESUS, Thou art the Rest of my Soul.*

‘ ON the LORD’s Day I would enter into the Rest
 ‘ of GOD. That I may *Sabbatize* aright I hear my
 ‘ SAVIOUR inviting of me, *Come unto me, and I will*
 ‘ *give you Rest.* On this Day I try to make a par-
 ‘ ticular Application of that Invitation. I get my
 ‘ Mind filled this Day with as many *Tho’ts* of my
 ‘ SAVIOUR as may be: Which *Tho’ts* in general
 ‘ have a Tendency to convey a sweet Rest unto the
 ‘ Soul that entertains them. And more particularly,
 ‘ if I happen to *think* of any Thing that may be *un-*
 ‘ *easy* to me, I presently seek a sweet Rest for my
 ‘ Soul in JESUS CHRIST as being and as doing what
 ‘ will be a Relief of that *Uneasiness.* Yea, I some-
 ‘ times now cast an Eye on the *uncomfortable Things*
 ‘ which give a Disturbance to my Rest in this World,
 ‘ on purpose that I may immediately take my Flights
 ‘ to something in CHRIST, that shall show me a plen-
 ‘ teous Redemption from them. So I rejoice in the
 ‘ LORD again & again, and so I find His Rest is
 ‘ glorious.

‘ EVERY

EVERY Day I find in my self such Imperfections, Infirmities, *Miscarriages*, as cause me to humble and *abhor my self* before the LORD. Now I employ my own *Humiliations* for *Scaffolds* from whence I would raise the Praises of my admirable SAVIOUR. Whatever I see *mean & vile* in my self, I would proceed from thence to *think*, how much the *Reverse* of this is to be seen in JESUS. From the *Loathing* of my self I would pass on to the *Loving* of my SAVIOUR. And so among other Consequents, I shall also affect my self with the only *Righteousness* which I have to *plead that I may be justified before GOD*.

THE Pagans had their *many gods*, and for one Blessing they hop'd from one of their gods, for another from another. Now all the *Glories* which I find them dividing among their *many gods*, I ascribe unto my SAVIOUR who is the true GOD and *Eternal Life*; and look for every Blessing from HIM alone.

IN my conversing with my SAVIOUR, I go thro' many Portions of *Scriptures* which testify of Him; especially the *Psalms*, employing a *Verse* or a *Clause* at a Time for the Subject of my *Meditation*; when every Night I *fall asleep in JESUS*. Now the *Psalms* are filled with *Prayers*, wherein I find my Condition so suited that I cannot express it better before the LORD. But when I present such *Prayers* unto the LORD it proves a vast Encouragement and Consolation unto me, and therein I maintain a most sweet Fellowship with my SAVIOUR, when I think; *This very Prayer was once presented by my SAVIOUR unto HIS Eternal FATHER: My SAVIOUR once pray'd at this Rate & found Acceptance: I pray but as my SAVIOUR taught me and as HE did before me: Certainly such a Prayer will be grateful unto GOD.*

Finally, In my admirable SAVIOUR accomplishing an *Eternal Redemption* for us, I see glorious

Transactions and Occurrences. Now I am solicitous to feel the Power, the heavenly Power of these Things upon me, that I may come into an holy Fellowship with them, and with Him in them. This I take for a Token to me, that my SAVIOUR has been concerned for me in these Parts of his potent Mediation.

I see GOD becoming a Man in my SAVIOUR, I feel the Power of it in my returning to GOD and meeting with Him in my SAVIOUR.

I see my SAVIOUR leading an *hidden Life* and passing thro' *obscure Circumstances* while He sojourned among us: I feel the Power of it in my being willing to have my Walk with GOD carried on with all possible Concealment upon it.

I see my SAVIOUR doing illustrious Miracles upon the Children of Men in their Distresses: I feel the Power of it in my own Experience of the Divine Works upon my Soul, answerable to what was in those ancient Operations of the LORD.

I see my SAVIOUR dying for my Sin, dying on the Cross: I feel the Power of it in the Death of my sinful Dispositions, my Dying unto Creatures, my having for this World the Sentiments of a Man hanging upon a Cross.

I see my SAVIOUR in His Resurrection triumphing over the Powers of Darknes, and entering into a New Life wherein He lives for ever more: I feel the Power of it in my rising and getting up out of my Lifeless Darknes, and my coming into a New Life, wherein I shall pursue the Delights of PIETY, quickned with an Everlasting Principle of it, to which I was once a Stranger.

This may be enough to illustrate the Way of Living in which the GOD of all Grace enabled DR. MATHER to proceed. In this Way of Living, He

He waited to see what his SAVIOUR would do for Him: Thus leaning on the Beloved of his Soul He would go up from the Wilderness of this World

3. HIS Occasional Thoughts and Ejaculatory Prayers.

1. THAT Dr. MATHER might walk in the fear of the LORD all the Day long, his Mind was continually conversing with GOD and preparing for Heaven in Occasional Prayers and Meditations. His Opinion and Persuasion concerning such Tho'ts was, that while He was forming of them He was directly, nearly, sweetly answering the Grand End of his Life, which is to Glorify GOD and acknowledge HIM; That He was also therein rectifying his Soul and ripening it for the Employments and Enjoyments of the Heavenly World.

I shall now tell you some of the Rules which He prescribed unto Himself to awaken the Tho'ts and Prayers of a Religious Mind on the Occasions which frequently occurred.

WHEN He heard a Clock strike, He could not help thinking and wishing, that He might so number his Days as to apply his Heart to Wisdom; and that He might so spend every Hour as to be able to give a good Account of it.

At the Winding up of his Watch, He bless'd God for another Day and desir'd He might spend it in Endeavours to glorify Him.

WHATEVER Comfortable Things He saw any other Person enjoy He took the Comfort of it, adored the Goodness of Heaven and wished for a right Improvement of it.

His Life was full of Services: but on every one He would distinctly consider how to do it out of

Obedience to God, how to glorify and serve CHRIST, how to imitate Him, and after all what an unprofitable Servant He was.

WHEN He dispensed Kindness to any Person, He would at the same Time lift up a Prayer for them, that they might not be unmindful of such Duty to HIM as thro' this Kindness they might be invited to.

He had oftentimes an Opportunity to express a Benignity to Brute Creatures, either to feed them or make their Condition easy to them: He would do it with Delight and raise two Meditations upon it. "I am now the Instrument of GOD unto these Creatures; HIS Kindness passes thro' my Hands to them: And will not the blessed GOD be as beneficent unto me as I am unto these Creatures? especially if, as they look unto me to be kind unto them, I always look up unto HIM."

WHEN he knocked at a Door, the Faith of our SAVIOUR'S Promise was awakened in Him, Knock and it shall be opened unto You.

WHEN he mended his Fire, it was with a Meditation how his Heart and Life might be rectified, and how thro' the Emendations of Divine Grace His Love and Zeal might flame more agreeably.

WHEN he put out his Candle, it must be done with an Address to the Father of Lights, that his Light might not be put out in Obscure Darkness; and with a Wish that when He goes out by Mortality He might enter everlasting Life and Light.

As he tasted of the several Fruits which are the rich Product of Summer, he would set Himself to think on some special Glory of our SAVIOUR, of which he might by it be lead unto the Contemplation, and so address Him with a rapturous Confession of it.

IN drinking a Dish of *Tea*, (of which he was a great Admirer) he would take an Occasion for these *Tho'ts* especially with the Ingenuity of *Occasional Reflection* and agreeable *Similitude*, that should have many sweet Acknowledgements of the glorious Jesus in them. And whatever *Delight* any of his *Senses* enjoy'd, it was soon sanctified and rendred more delightful by his making such an Improvement of it.

THE Servant of the LORD could say, *Minde Eyes prevent the Night Watches, that I might Meditate in thy Word.* When the Doctor waked in the Night, he would impose it as a Law upon Himself ever before he fell asleep again to bring some Glory of his *SAVIOUR* into his Meditations, and have some agreeable *Desire* of his Soul upon it.

WHEN he paid what he ow'd at any Time, he would reflect on what he ow'd *CHRIST* for paying his Debt to the Justice of *GOD*, and was delirious that he should owe no Man any thing but Love.

AMONG the *Occasions* for the Expressions of Piety and Thankfulness, he would affectionately take Notice of the mean *Employments* wherein he saw other People occupied. When he saw those whose Business it was to dig in the Earth, to sweep Chimneys, cleanse the Kennels, or drive the Coach, the Cart, or Wheel-barrow, or exercised in the like low Degree; I say, when he saw those Men, it rais'd his Heart in Wonders at the Goodness of *GOD*, which distinguished him with nobler Employments.

WHEN he visited a Sick Person he would fetch some Admonition relating to the moral Distemper in his Heart and Life, analogous to the Circumstances of the diseased Person.

IF any Thing began to raise any Ebullition of Anger in him, he would endeavor to allay it by thinking, "What Provocations have I given to the great *GOD*,"

GOD; and what was the Meekness and Wisdom of my blessed **JESUS** when he met with Contradiction from Sinners.

When he washed his Hands, he must think of the clean Hands, as well as pure Hearts, which belong to the Citizens of Zion.

And when he did so mean an Action as paring his Nails, he thought how he might lay aside all Superstition of Naughtiness.

SOMETIMES he had kind Presents made him: He would by the Quality of the Presents be awakened unto particular Acknowledgments and Resolutions. He would think, What Good Thing should that Man wish, and what Good should he do, whom **GOD** obliges by bestowing such Things upon Him? And he would always add a Reflection upon the Humiliation of our **SAVIOUR** who wanted such Things, thro' the Ingratitude of an evil World.

WHENEVER he met with any Crooked Thing, he reflected after this manner; My Will is crossed; but what particular Instance of Disobedience and Contradiction to the Will of **GOD** should this Affliction lead me to consider of.

He had for many Years a Morning Cough: it every Morning raised proper Dispositions of Piety in him.

In managing his Correspondencies, He would think, What honourable Mention can I make of my **SAVIOUR** here, and what Service may I do for the Kingdom of my **SAVIOUR** on this Opportunity? He afterwards added three Reflections. First; When he was Sealing a Letter and sending it away, he would with an act of Resignation put it over into the Hands of the Divine Providence for the Safety and Success of it. Secondly; When he was opening any Letter, he would lift up his Heart to Heaven that

he might be prepared for whatever was grievous or joyful. Thirdly; In his last Prayers in his Study at Night before he went to rest, he would call to mind whom he had received any Letter from in the Day, and would make particular mention of that Person and pray for suitable Mercies for him.

Thus I have given you a Specimen, which is all I intended, and all you can expect here.

2. But that so the Doctor, whether he eat, or drank or whatever he did, might do all to the Glory of GOD; he was very constant in Ejaculatory Prayers and Praises.

THE particular Seasons, in which he was furnish'd with them, were as follows, viz.

BEFORE he set upon any signal Act of Worship, an Ejaculation must ask for help in that Act.

WHILE he was joining with another in Social Praying he would fix his wandring Heart by annexing such a pertinent Ejaculation unto every Sentence that was uttered as, "LORD, I own it, or LORD I ask it!"

IN hearing of a Sermon he would tack a serious Ejaculation upon every Text or Head that should be proposed in it.

BEFORE his Preaching of a Sermon, he revolved it in a Meditation that should turn every part of it into some Ejaculation.

HIS Course of daily Meditation, which he carried on, had agreeable Ejaculations intermixed in the whole Exercise.

Numberless Ejaculations at the LORD's Table he tho't highly seasonable.

IN Singing a Psalm and Reading a Chapter, as he went along he would form agreeable Ejaculations out of every Verse.

WHEN in his Leisure Minutes he fetch'd Lessons from the Creatures of GOD, he would not dismiss them until he had put them into proper Ejaculations.

WHEN any new *Comfort* was conferred on him, he had this *Ejaculation*, " *LORD, Help me to employ this Talent for thy Glory* ". And when any new *Trouble* was inflicted on him, he prayed, " *LORD, Help me to bear as well as to bear the Rod* ".

EVERY new matter of *Care* bro't with it new Matter for his *Prayers*: He thought therefore that the least he could do was to carry a *short Petition* to the *LORD*; and thus he asked the smile of Heaven upon all that he had to do.

ESPECIALLY if any weighty *Question* was propounded unto him, he would not answer it until he briefly address'd Heaven for a right *Answer*.

He had often " *LORD, Save thy People* " in his Mind; such *Ejaculations* for the Church of God, he often used.

He liked that good Rule which one proposed for himself, *When I think of my Friend, let it be with a praying Thot*.

WHEN he was informed of any Neighbour in *Affliction*, he thought it bespoke his charitable *Ejaculations*.

WHILE he walked the *Streets*, or sat in a Room with his Mind otherwise unemployed, he would not lose the Time, but use his *Wit* as well as *Grace* in contriving some suitable *Blessing* for such and such as were before him; and then he would form it into an *Ejaculation* for them. Thus none, but He that knows the *Thot's* afar off, were acquainted with the secret pious *Motions* of his Soul.

---So much for *Ejaculatory Prayers* for the present.

THE Seasons for *Ejaculatory Praises* you may take as follows, *viz.*

THE *Occasions* which occur'd for his *Prayers*, sometimes too, solicited for his *Praises*.

EVERY *Dispensation* of God afforded Matter for such an *Ejaculation* to him.

ESPE-

Especially, when any conspicuous *Mercy* was bestowed upon him, he express'd his Gratitude by some grateful *Ejaculation* upon it, such as, *Thou art good, and Thou dost Good.*

And whenever any *Perfection* of God was by any Effects manifested unto him, he would by some adapted *Ejaculation* celebrate that Perfection, saying, *LORD, how great is thy Power, thy Wisdom, Justice, Sovereignty and Bountie.*

---- Thus likewise of *Ejaculatory Praises.*

I will resume the Head of *Ejaculatory Prayers*; and shall conclude this Head with some of them, which he us'd at a Table once and in walking the Streets; by which you may guess very easily, how he walked as in the sight of GOD.

At a Table, where he tho't it not proper to say much, and the Discourses of others were too trivial to be worthy of his Intention.

Looking on the Gentlewoman that carv'd for the Guests; "LORD, tho't he, Carve a rich Portion of thy Graces and Comforts to that Person."

A Gentlewoman stricken in Years; "Lord, adorn that Person with the Verrues which Thou prescribe unto aged Women."

For a Gentlewoman newly Married; "Lord, Marry and Elpouse that Person to Thy self in a Covenant never to be forgotten."

For a Gentlewoman very beautiful; "Lord, Give that Person an humble Mind, and let her be most concerned for those Ornaments that are of great Price in thy sight."

For one of our Magistrates; "Lord, Inspire that Person with Wisdom, Courage and Goodness to seek the Welfare of thy People."

One of the Ministers; "Lord, Encline and assist that Person to be a faithful Steward in thy House."

ONE unhappy in his Children; 'Lord, Convert the Children of that Person, and let him have the Joy to see them walking in the Truth'.

ONE weakly and sickly; 'Lord, Let the Son of Righteousness arise on that Person with Healing under his Wings'.

A Physician; 'Lord, Let that Person be successful in his Practice; and let him carry the Distempers of his own Soul successfully to his Healer'.

ONE that had met with great Losses; 'Lord, Give that Person the good Part that can never be taken away'.

AND for the Servants giving Attendance; 'Lord, Make them thy Children and Servants of JESUS CHRIST.'

WHEN he walked the Streets, he still blessed many Persons who never knew it, with secret Wishes after this manner for them;

UPON the sight of a tall Man; 'Lord, Give that Man high Attainments in Christianity: Let him fear GOD above many'.

A lame Man; 'Lord, Help that Man on moral Accounts to walk uprightly'.

A Negro; 'Lord, Wash that poor Soul; make him white by the Washing of thy SPIRIT.'

CHILDREN standing together; 'Lord, Let the blessed Hand of CHRIST be put on these Children'.

CHILDREN at Play; 'Lord, Let not these Children always forget the Work upon which they came into the World'.

A Merchant; 'Lord, Make that Man a wise Merchant'.

A very little Man; 'Lord, Bestow great Blessings upon that Man, and above all thy SON the greatest of all Blessings'.

A Man on Horse-back; 'Lord, Thy Creatures serve that Man; help him to serve his Creator'.

YOUNG People; 'Help them, O Lord, to serve their Creator in the Days of their Youth'.

YOUNG

YOUNG Gentlemen; 'Lord, Make them wise Virgins, and as the polish'd Stones of the Temple.

A Shop-keeper busy at Work; 'Let not this Person so mind the Affairs of this World as to neglect the one Thing needful.

A Man going by without observing him; 'Lord, I pray THEE, Help that Man to take a due Notice of CHRIST.

ONE in Mourning; 'Lord, Give that Man the Comforts which Thou hast promis'd to the blessed Mourners.

A very old Man; 'Lord, Make him an old Disciple.

ONE leaning on a Staff; 'Teach this Person, Lord, to lean on his SAVIOUR.

ONE who had spoken injuriously of him; 'Lord Bless, spare and save that Person even as my own Soul; may that Person share with me in all the Salvations of GOD.

ONE that was reckon'd a very wicked Man; Lord, Rescue that poor Man who ('tis to be fear'd) is possess'd by Satan, who leads him captive.

In like manner, when he has been sitting in a Room full of People at a Funeral, where they take not much liberty to Talk, and where much Time is most unreasonably lost; he usually set his Wits to work to contrive agreeable Benedictions for each Person in the Company.

BUT it were endless to exemplify a thousandth part of those Ejaculations, in which his Grace & Love were exercised.

4. HIS Fasts, Thanksgivings, Vigils, and Self-Examinations.

1. **FASTING**, however in this Generation it may be despis'd, is very useful not only because Nature, but also Grace, fares the better for it, and is strengthened by it: Hence it is that so many religious Men have look'd upon it as a necessary & important Duty.

THERE

THERE is a Passage in the Talmuds (in *Hierosyl. Kilim. Fol. 32. 2.*) that Rabbi JOSI fasted *eighty Fasts* and R. SIMEON BEN LACISH *three Hundred*; that they might see R. CAIJAH RUBBAN. The *Jews* report of R. ZADOK that he did so mortify himself with Fasting that he was commonly called *Chalsha* i. e. *the Weak*. They tell us also of R. JOSHUA BEN ANANIAH that his Face was black by reason of his Fastings.

So very frequent among the *Primitive Christians* was the Practice of this Duty, that it was to be discovered in their Faces and Joints; so that *Pallidi* and *Trepidi* were the opprobrious Names which the *Heathen* for this Reason gave them.

BUT among those that *have done virtuously* in this Respect, perhaps DR. MATHER has excelled them all.

IN my Sermon on my Father, I said, by a very moderate Computation, he kept about *Four hundred and fifty Fasts*: I computed thus, That from his *fourteenth* Year almost unto his Death, he tho't himself starved unless he fasted once a Month; that he, when concerned in any very great Affair, would also very often keep *Weekly Fasts*, sometimes *two* in a Week; and inasmuch as he kept not Records of *all* the Fasts he observed and so I could not exactly number them, I therefore tho't the Number above specified to be a moderate Computation.

I shall here give you his Frame, his Sentiments and Actions on two or three of his Days of *Fasting* (in his own Words) from which you may judge of the rest.

‘ SETTING apart a Day (the Day past) for Prayer with Fasting in my Study; I judged my self before the LORD for my various Transgressions; and in the Distresses of my Soul, beholding my Misery by my Estrangedness from God and Expelledness to his Wrath; but believing that the LORD JESUS CHRIST the only Mediator was willing to have
‘ Mercy

Mercy upon me, after all the Indignities I had put
 upon Him, if I now looked unto Him: I ear-
 nestly beseeched Him graciously to take Care of all
 that concerned my Salvation, and rescue me from all
 the Confusions I had brought upon my self by my
 leaving GOD, and be my *Priest, Prophet and*
King forever. And I profess'd unto Him, that I left
 my immortal Spirit in his blessed Hands, and that
 I would expect every part of my Welfare as the fruit
 of his blessed *Satisfaction & Intercession*; and that
 I would submit unto his glorious Dominion, Power
 and Wisdom so as never willingly to withdraw from
 the Regulations of them; but I would fly unto his
 precious *Blood* for *Pardon* whenever I perceived
 in my self any Deviations. And I concluded with
 a triumphant Faith that He would do me Good,
 and GOD would have no Controversy with me;
 and that I should after a desirable manner Know,
 Love and Honour Him; and that I shall find my
 never dying Soul under the peculiar Care of a mer-
 ciful Redeemer in the Times of the greatest Extre-
 mity that shall or can ever come unto me.

---THUS on one Day.

ON another Day he writes thus;
 THIS Day having humbled my self and judged
 my self before the LORD for my many Provocations,
 and watered my Couch with my Tears in the Ap-
 prehension of my exceeding Vileness; at length
 Floods of Tears gushed from me in my laying hold
 on the pardoning Mercy of GOD in JESUS
 CHRIST. The Spirit of the most High bro't
 me to a *marvellous Temper* which was to me like
 the very Suburbs of Heaven, wherein He assured me
 that *all my Sins were forgiven*; and that his Anger
 in the sense of which my Soul trembled, should no
 more burn against me. Upon this I called unto
 mind the Names of as many Persons as I could any
 ways learn had reproached and injured me; and I
 most heartily beg'd the GOD of Heaven on the
 behalf of them one by one, that they might be blessed
 with

with all the Blessings of Goodness, and such Blessings especially as were most suitable for them.

I also besought the LORD that I might never Sin against Him with Will or Design or Delight any more : I profess'd unto Him that I should rejoice to Dy this very Day, if I might be everlastingly delivered from *sinning* against Him : I declared before Him that I was very sure I should be with CHRIST e're long, and joyfully behold his Face in *sinless* Glory.

ON another such Day I find in his Papers, ' That he did with Plenty of Tears lament his Wretchedness : And herein, says he, I was carried forth to declare unto the LORD, that having dishonoured His glorious Name, if there were no other way for the Honor of it to be recovered except in *my* Ruin, I laid my self down at His holy Feet to be disposed of for ever by Him as He should please. But yet I said, that His Name was a *GOD* that would abundantly Pardon, and that He had provided a way for the Glory of it, and that whosoever will accept of Salvation in and thro' CHRIST should upon His Word be sure to have it ; and so I concluded with Assurance that the LORD JESUS CHRIST was *interceeding* for me, and that because He had *Liv'd & Died* I should not Dy but Live. And these Motions of Soul in me were accompanied with very rapturous *Hallelujahs*, with Transports of Love and Praise ; telling the LORD that now I would be *His* forever, and I longed now to be with my REDEEMER in the Mansions that are above where I shall certainly be ; but for *one Reason* I desired to Live a few Days more upon Earth, even that I might Labour & Suffer for Him, and Serve Him, where I had sinned against Him : And this shall be my Work, all the Day long while I have a Day to live.

THERE was once a Time and a Thing in which the Doctor was full of distress. His Temptations and Difficulties were extraordinary: He thought himself called unto more than ordinary Humiliations, Supplications and Resignations. In this Time he rarely let a Week pass without setting apart a *Day for Fasting with Prayer* for many *Months* together; and ever now and then he had his *Vigils* for a Conversation with Heaven; and every Day for the most part he had one secret Prayer more than he used to have and lay prostrate in the Dust with Tears before the LORD; yet he tho't it necessary to do something more than all this.

He had often in his Life kept *two Days of Fasting and Prayer* in one Week: But now he was resolved to spend *Three Days* after this manner in his Study, and beseech the LORD thrice, knocking at the Door of Heaven for *three Days together*; and he was carried thro' the Undertaking even beyond what his feeble Constitution could have looked for.

He was desirous that *each Day* should have it's peculiar Character, tho' there were many general Strokes of Devotion which were common to all the Days.

THE Character of the *first Day* was Confession of, and Contrition for the Sins which might expose him to the Displeasure of Heaven; (in which he used a Catalogue of Things forbidden and required in the Commandments, as well as the Ingredients of Original Sin) and he petitioned for the Pardon of all thro' the Blood of the Lord JESUS CHRIST.

THE Character of the *second Day* was Resignation to the Will of G O D in whatever Sorrows had befallen him, and in the sorrowful things which he could imagine might possibly be inflicted on him. He found astonishing Entertainment from Heaven in this Action.

THE singular Character of the *third Day* was Request; first for Help under and against all the
I Afflictions

Assaults of *Temptations* upon him ; and then, for the *Angelical Ministry* to be employ'd on his *Behalf* and for his *Help* in those *Cases*, in which *the Heirs of Salvation* use to be befriended by the *Ministers who do the Pleasure of the LORD*.

I will now use his own Expressions :--- * *My Three Days* left me in a very desirable *Frame* ; very fearful of *Sinning against GOD*, very raised in my thoughts of *CHRIST*, and *Heaven*, and very watchful to do *Good* and bring forth *Fruit* unto the *LORD*.

* *BUT* because an *Admission* to extraordinary intimate *Communion* with *Heaven* uses to be followed with sore *Bufferings* from *Satan* either by *internal Impressions* or *external Occurrences*, I had a trembling *Expectation* of what might follow upon that *Intercourse* with *Heaven* to which I had bin newly admitted.

* *The Evil that I feared came upon me*, but yet I received a marvellous *Harvest* of the *Three Days*.
* *The Design* of them was obtained to *Admiration*.

I will insert but one more *Day of Prayer with Fasting*, which he kept under some *Temptations*; on which I find he has entred this *Record*.

* *It was a Day* full of astonishing *Enjoyments*, a *Day* filled with *Resignation*, *Satisfaction* & *Heavenly Astonishments*. *Heaven* has as it were been opened unto me this *Day*. Never did I so long to *dy* and *fly away* into *Heaven* ! I have seen and felt *unutterable Things*, I have tasted that the *LORD* is *gracious*. I can by no means relate the *Communications* of *Heaven* to which I have been admitted. I am now sure that the great *GOD* is *my GOD*, that I stand before *HIM* in the *Righteousness* of *CHRIST*, that *no Good* shall be withheld from me, that *GOD* will use me to glorify *HIM* greatly, and that I shall be an *Object* for the *Everlasting Triumphs* of infinite *Grace*.

* I was scarce able to bear the *Extasies of Divine Love* into which I was raptured. They exhausted my Spirits; they made me faint; they were insupportable; I was forced to withdraw from them lest the Raptures should make me swoon away.

I could produce a vast Multitude more of his Entertainments, his Tho'ts and Methods on Days of *Fastings*, but it would swell this Book to too great a Bulk.

2. I come therefore to write of his *Thanksgivings*, which were very numerous: I shall collect but *three* Instances out of the many that are before me.

ON one Day he kept, he set himself;

1. To recollect the merciful *Dispensations* of GOD unto him.
2. To consider the *Aggravations* of those *Mercies* in the *Greatness* and *Freeness* of them.
3. To register them in his *Memorials*.
4. To acknowledge them in his *Devotions*.
5. To contrive what *Returns* he should make by way of *Gratitude* to GOD.

He writes, ' I spent the Day in such Exercises; and the sweetness of them with the heavenly *Afflatus* they bro't upon my Mind, made me a rich Recompence for the Labor of them:

' IN the Close of the Day coming to ponder, *What shall I now render to the LORD for all his Benefits?*

His Tho'ts are thus written down.

' I. SHALL I not love the LORD, and be constant, fervent, unwearied in serving of HIM? Especially in the Rules I have proposed for my Conversation?

' II. SHALL I not endeavor to shine by a good Example?

' III. SHALL I not husband & redeem the *Golden Hours*, which I enjoy in the midst of, so many *Smiling Providences?*

IV. SHALL I not *every Day* in every Capacity,
 ' Relation, Company be contriving, *What can I now*
 ' and here do for GOD? And lay my self out ac-
 ' cordingly?

' OH! That GOD would help me thus to do!

ON another of these Thanksgivings he writes
 thus;

' THE Forenoon of this Day I spent;

' I. IN acknowledging my own *Vileness* before
 ' GOD, by which after an aggravated Manner I have
 ' become *unworthy* of all that *Goodness and Mercy*
 ' that has followed me all my days.

II. IN acknowledging those *Glories* which belong
 ' unto the great GOD as HE is infinitely *excellent*
 ' Himself, and as HE is the *Creator and Governor* of
 ' the World, and unto JESUS CHRIST as HE is
 ' one *altogether lovely*. --- In these Exercises my
 ' Heart was bro't to such Frames as would have turn-
 ' ed a *Dungeon* into a *Paradise*.

' IN the *Afternoon* I went over the *former Kind-*
 ' *nesses* of GOD unto my self in my *Tho'ts*, my
 ' *Psalms*, my *Praises*.

' BUT I more especially singled out *three Things*
 ' in which I have seen the Favor of GOD; viz. An-
 ' swers to *Peritions*, Rescues from *Temptations* and
 ' those *Afflictions* by means of which I have enjoyed
 ' both.

' I essay'd then to bless the LORD for those Favors
 ' with which at present I am on every side surrounded,
 ' such as,

' MY *Life and Health*.

' MY Accomplishments in any Points of *Learn-*
 ' *ing*.

' MY well furnish'd *Library*.

' MY Improvement in the Ministry of the *Gospel*.

' MY peaceable *Settlement* in a Place of great Op-
 ' portunities to do Good.

' MY Success in my public and private Labors.

' MY Acceptance and Interest among the People
 ' of GOD.

' MY

My Enjoyment of my Father to this Day.

THE notable Growth and Peace of the Flock,
over which I am a *Pastor*.

HAVING employ'd my Admirations and Adorations upon the Grace from whence these Things do come unto me; I then came to consider the *free Grace* of GOD unto me in,

THE *Gift* of CHRIST unto the World.

THE *Offer* of HIM unto *my self* in particular.

THE *Sense* of the Necessity of CHRIST, GOD has given me.

THE *Union* with HIM to which the Holy SPIRIT has bro't me.

AND all the further Operations of the HOLY SPIRIT upon my Soul, by which He is continually making me more *meet for the Inheritance of the Saints in Light*.

I concluded the Day with considering, *What shall I render to the LORD?*

I then gave my *self*, my whole *self*, all my Powers, Members, Capacities and Interests (which I own'd was the least that I ow'd) unto the LORD.

IN particular I added, That, since I owed all my good Things to the *Compassions* of God, I would always be contriving *how to honor HIM*, and would procure some *Testimony* against some common Evils in the Land which are offensive to HIM.

AND since it was the Mediation of CHRIST unto which I owed the Procurement of all, I would preach a Sermon, the Scope of which should be to magnify the LORD JESUS CHRIST, and invite the Minds of Men to an assiduous Contemplation of his Glories.

THE Third and last I shall write of, shall be more particularly described than the rest, because of something more singular and instructive in it.

ON this Day, I considered that as by the *Praises* of God, I should become like the good *Angels*; thus it was a very reasonable Thing that I should offer my extraordinary praises to Him *for His Angels*.

‘ I saw that the *Scriptures* mentioned the *Ministry* of the good *Angels*, about the *Heirs of Salvation* with Frequency; and I saw that my Life had been wondrously signalized by the Ministry of those *Angels*. Wherefore loth to be guilty of such an unthoughtful Neglect of the *Angels* as the Generality of the Faithful who enjoy the Assistances of those *Heavenly Guardians* are, I devoted this Day to glorify the GOD and Father of my LORD JESUS CHRIST for the *Ministry of ANGELS*, which has notably befriended me unto this very Day. And I expected in this Way not only to render my self more agreeable to those *excellent Spirits*, but also to obtain from *their* and my LORD a more signal share of their Influence than had ever yet been granted me.

‘ IN the Evening before this Day, I was *amaz’d* when I beheld, but happy that I *plainly* beheld, the happening of several Things that seemed as it were contrived on Purpose to indispose me for the Duties now before me: But I comfortably got over all the Indispositions.

‘ TWILL be needless to relate how many *Hymns* I sang referring to the *Angels*.

‘ IN the Morning I wrote an Illustration upon a Text about the good *Angels*: And I made my *Family-Offering* suitable to the Design before me.

‘ AND one *Law* which I laid upon my self this Day was, that in all the *Intervals* of more *stated Thinking*, as I passed from one Object to another, I would make *Ejaculatory Thanksgivings* unto the LORD upon all the Occasions which offer’d themselves unto me. But how many Scores of *Ejaculations* thus occasionally acknowledging the Greatness and Goodness of GOD passed from me this Day, I cannot reckon.

‘ My chief Exercise in the Forenoon was, To consider exactly, and with as much of Scripture and Learning

Learning as I could, the *Existence*, the *Properties* and the *Relations* of the good Angels; and, the *Honor*, but not *Worship*, due to those benign Spirits: And then to run over the marvellous References to their *Ministry* which I have here and there found scattered in the *Oracles* of God; whether towards *particular Saints* or towards the *Church in General*. These Considerations with a vast Variety took in the chief of the Story of the *Bible* together with the *Apocalyptical* Prophecies, especially in the *Trumpets* and *Vials* wherein *Angels* are concerned. But my Considerations were still directed unto the LORD with my Desires, that HE should forever be magnified and glorified for the Things, in which he had thus commissioned his *Angels* to be his Messengers and his Instruments.

I cannot fully express the *Elevation of Soul*, with which I went thro' these noble Exercises; which Exercises at last I concluded with Assurances, that I should one Day come to praise HIM that sits upon the Throne and the Lamb in the Company of his holy Angels forever.

IN the Afternoon, I looked over some Catalogues of *Mercies* received from the God of Heaven, which I had heretofore entred into my *Diaries*; and by comparing of what I read in the Book of Heaven about the *Agency of the Angels*, I examined, where I might make an Allowance for their subordinate Agency in my own Affairs.

THE main Heads of *Kindness* done for me which the Word of God permitted me to count *Angelical* were these.

I. I have Reason to think, that the *Parental Government*, which in my Childhood was a thousand Ways a Blessing to me had a Bias very often given to it by the *Angels* of God.

I considered *Jud. xiii. 12. 13.* and *Mat. ii. 12.*

‘ II. I have bin *preserved* in and from many *Dangers* while I was yet a *Child* by the *Angels* looking after me. --- I considered *Mat. XVIII. 10.*

‘ III. IN my *Education* I was wonderfully circumstanced by Helps and Means of Learning, by a Capacity to Learn and kind Conduct of *Tutors*, which the *Angels* doubtless influenced. --- I considered *Gen. XXI. 17. 18. 19.*

‘ IV. WHEN *Epidemical Sicknes*s have carried off many of my Neighbours, and I have bin in the midst of them, I have been kept unto this Day, by the *Angels* about me. --- I considered *Psal. XCI. 3. 4.*

‘ V. I have made many *Journeys* and never yet came to any Harm in any of them : The *Angels* were my Keepers. --- I considered *Psal. XCI. 11. 12.*

‘ VI. I was blessed with an early *Conversion* to God ; and the blessed *SPIRIT* has bin ever since wondrously at work upon my Soul to fit me for the Society of *Angels* in a better World. Here was a *Joy*, and as to many Circumstances, a *Work* of *Angels*. --- I considered *Luk. XV. 10.*

‘ VII. MY Call to the *Ministry* of the Gospel, and the Hearts of People being so disposed that I have had my Call in so remarkable a Place as where my Lot is cast, has bin a Thing full of *Wonders*, and I don’t fear to say full of *Angels*. --- I considered *Acts XVI. 9. 10.*

‘ VIII. THE DOOR of *Utterance* Opened for me hath some surprising things in it, which I am certain have proceeded from the *Angels* of God. --- I considered *Luk. I. 20. Isa. VI. 6. 7.*

‘ IX. MY strange *Opportunities* to do Good and serve the Church of *CHRIST* both by *speaking* and *Writing* ; and the *Impulse* I have often had upon

† upon my Mind, at which I have often bin amaz'd
 ' There has bin the Energy of *Angels* in these
 ' Things.--- I considered *Act. x. 30, 32. Act. viii. 29.*

' X. My *Marriages* have bin under the Direction
 ' of *Angels*, and the Condition of my Family also. ---
 ' I considered *Gen. xxiv. 7.*

' XI. THE Provision of a *Food convenient for me*
 ' have frequently bin so strangely tim'd, that I were
 ' blinder than a stone if I should not see *Angels* my
 ' Providers. --- I considered *Psal. lxxviii. 25.*

' XII. *UNREASONABLE* Men that had
 ' no Faith have Zealously sought my Ruine for my
 ' Faithfulness to the Interest of *CHRIST*; but I have
 ' had an *Host of Angels* for my Guard. --- I confi-
 ' dered *Gen. xxxiii. 4. and Dan. vi. 22.*

' XIII. My *lost Health* has bin restored and prolon-
 ' ged; Have not the *Angels* bin my *Physicians*. ---
 ' I considered *John v. 4.*

' XIV. MANY a Time have I bin ready to do
 ' those Things which would have bin very contrary
 ' to God's *Glory* as well as pernicious to my own
 ' *Welfare*; but I have bin strangely hindred: By
 ' whom? Truly the *Angels* of the *LORD*. --- I confi-
 ' dered *Numb. xxii. 32.*

' Such Things as these I did with multiplied *Halle-
 ' lujahs* acknowledge on my Study Floor before the
 ' *LORD*. And in the midst of my rapturous Praises
 ' I could not forbear saying, *Bless the LORD, O*
 ' *my Soul, and forget not all His Benefits! And, if*
 ' *any good Angels of the LORD are now nigh*
 ' *unto me, Do You also bless the LORD ye Hea-*
 ' *venly Ministers; And Oh, adore that free Grace of*
 ' *His, which employs You to be serviceable to so poor,*
 ' *so mean, so vile a Wretch as is here prostrate before*
 ' *HIM.*

' FROM

FROM hence I went on to *Supplications* that the great God would go on more than ever to employ His *good Angels* for my Good, which I also then particularized in many Articles; and that He also would preserve me from the Illusions and Injuries of *Evil* ones.

I then considered, What *Returns* I should make unto the LORD for the *Benefits*, which I have received by His *Angels*. And here I tho't on the Message which an *Angel* bro't from Heaven unto one of his Fellow Servants towards the Close of a Day spent in extraordinary Devotions, *Thou art a desirable MAN.* [*Dan.* ix. 23.] So I spent an Hour or two in considering what would render me such a Man.

ONE special Thing wherein I proposed unto myself a way to become *desireable* was to become *Angelical*.

--- Accordingly I considered;

How the *Angels* were continually engaged in beholding and admiring the *Glories* of the great GOD. [*Mat.* xviii. 10.]

How *They* were continually studying the *Mysteries* of Redemption by JESUS CHRIST with the Characters and Approaches of His Kingdom. [*1 Pet.* i. 12.]

How *They* were continually upon the *Wing* to go upon the Errands of the King of Heaven. [*Psal.* ciii. 20, 21.]

How *They* were continually *doing of Good* among the People and Churches of the LORD, [*Heb.* i. 14.]

How *They* took particular Satisfaction in the Conversion of miserable Sinners. [*Luk.* xv. 10.]

How the *Angels*, in fine, were very *Holy*.-----

These Things I considered for my own *Imitation*.

BUT for the Close of all; because I tho't it would be a little *Angelical*, as well as otherwise agreeable,

“*agreeable*, I took a List of many *poor* People in my Flock with some *Care* to have their Necessities relieved against the approaching Winter”.

AND so the Day ended.

3. IT is impossible for me to tell how many VIGILS Dr. MATHER kept, he not always keeping an Account of them: I shall therefore only in general let you know that he frequently in former Years conversed with his SAVIOUR in the *Night Watches*.

HE considered that the Primitive Christians in Obedience to that Command of *Watching unto Prayer* sometimes had their VIGILS which were of great Use unto them in their Christianity. To spend a good Part of a *Night* now and then in *Prayer*, and so take the Advantage of a *nocturnal Solitude*, and abridge themselves of their usual Rest, for the sake of a devout Conversation with Heaven; They found GOD rewarding them and the Devotions of such VIGILS with a more than ordinary Degree of Heavenly Consolation. And so the *Doctor* likewise found it. He has frequently withdrawn from his Lodging agreeable enough unto Him, and in the Dead of the Night has retired unto his Study; where he has thrown himself on his Floor in the Dust, and wrestled with him in Prayer for a great while together. In doing thus he was rewarded with unutterable Communications from Heaven.

4. I will here give my Reader the Result of three *Self-Examinations*, which I find in the *Doctor's* Papers, and which will be sufficient to show how he proceeded in that Exercise.

I find in one of his *Self-Examinations*, preparatory to a Communion, what follows recorded.

“I find; [1.] Not only my *Understanding* sees, but my *Will* chuses the great GOD as my *best Good*; and my *last End*.”

‘ 1. MY

1. My *Interest* in HIM is my greatest *Wish* and
Joy. According to, *Psal.* xvi. 5, 6. *Psal.* lxxiii. 25.
Lam. iii. 25. *Isa.* xxvi. 13.

Object. THEN You would be more careful and
earnest for securing it.

Answ. 1. I *mourn* under and strive against my
own coldness, and endeavour to stir up my self.

2. My *Zeal* to make sure of any other Enjoy-
ment is not so lively as to make sure of this.

2. I do heartily embrace and propose the *Glory-*
fying Him, as the main Design upon which I would
be and live and work.

Quest. HOW do you know that?

1. By my frequent and actual *Dedications* to
his *Glory*.

By the Disposition of my Soul in *Prayer* for
any Mercy; above all for *that* Mercy.

3. By my exceeding *Satisfaction*, when I see
God acknowledged, especially when by *me*, or by
my means.

[2.] WITH much Detestation I reject all that
which hath made any *Separation* between the LORD
and my Soul. --- *Sin* is that *accursed Thing*, *Isa.*
lix. 2. Wherefore--- I lament it; I abhor it; I
labor to avoid it.

[3.] I essay to come unto JESUS CHRIST the
ever-glorious *Mediator* that I may be instated in
the full Enjoyment of GOD. According to *John*
xiv. 6.

1. THIRSTY after the *Fountain of Life* in GOD,
to the LORD JESUS CHRIST as *the Way*.

2. I would have none but HIM to be my SA-
VIOUR.

3. I am free that HE should execute *every one*
of all his *Offices* in the accomplishing of my Salva-
tion. Blessed be the LORD, who has not left me
destitute of his Eternal Mercies.

' I employ'd a Collection of *Marks* which I had
 ' lying by me ; I proceeded by *direct* rather than
 ' reflex ones ; That is to say, Examining whether I
 ' had done these and those *good Things*, I put it out
 ' of Doubt by doing them over again. Incredible
 ' Satisfaction and I hope some Satisfaction was the
 ' Effect of these blessed Exercises ".

THE Result of the second *Self-Examination*, which
 I promised, I find written as follows.

' ASKING the Help of Heaven in this *Work*, that
 ' if I were yet unsound I was desirous to begin the
 ' Work of *Conversion* again, and anew go over all the
 ' sorrowful Hours which I had seen in that Work ;
 ' But that if I saw my own Sincerity, my Hands would
 ' thereby be strengthened in the *Warfare* to which I
 ' am called.

' I then found such Things as these, which made
 ' me hope that the LORD had begun a never dying
 ' Work of his Grace upon my Soul.

' I. THE Supreme Design and Desire of my Soul
 ' is, that GOD may be forever *glorious*.

' INFERIOR Ends are become despicable
 ' in my Eyes ; and I apprehend those to be the vilest
 ' Fools, who live only unto themselves.

' THE Voice of my Soul is, *Oh, let the LORD*
 ' *be magnified* ! Hence I am contriving every *Week*,
 ' every *Day* and perhaps oftner than so, *What can*
 ' *I do for the Name of GOD*.

' HENCE my Thirst after an *Enlargement* in the
 ' Service of GOD ; and after the *Enjoyment* of my own
 ' *Salvation*, does then after the most melting Manner
 ' transport me ; when I think, *Hereby the Glory of*
 ' *the infinitely amiable GOD will be discovered* !

' HENCE

‘ HENCE those Things by which the *Glory* of
 ‘ GOD is obscured and eclipsed; especially those cursed
 ‘ *Lusts* of mine which have robbed the LORD of that
 ‘ *Glory* that I might have bro’t HIM, do vex and
 ‘ cut my very Soul within me.

‘ Finally, My Heart rejoices in any Revenues of
 ‘ *Glory* bro’t any way to the LORD: I feel my *own*
 ‘ *Interest* gratified by it, and see my best Friend ho-
 ‘ nored and advanced.

‘ 2. My Heart is insatiably *pressing* after the *high*
 ‘ *Attainments* of Religion.

‘ OH! When I consider what it is to *converse with*
 ‘ GOD continually; and not only to be living always
 ‘ *with* and *upon* and *unto* the LORD, but also to
 ‘ love no Creature except in HIM, and for HIM,
 ‘ and to have HIM for my *All in all*, My Heart
 ‘ springs at it. I cry, I strive, LORD, let me thus
 ‘ draw near unto THEE.

‘ And herein the LORD gives me some *Experience*
 ‘ that is exceeding desirable.

‘ For when I have bin mightily carried forth in
 ‘ my publick Dispensations I have taken *Comfort*:
 ‘ In what? Not that any *Gifts* of Mine have been
 ‘ seen, but that the *Power*, the *Wisdom*, the *Good-*
 ‘ *ness* and *Truth* of the glorious God have glitter’d
 ‘ thro’ me as thro’ a sorry *Lantern* to the View of
 ‘ many Hundreds at a time. This even dissolves my
 ‘ Heart and causes me to love that God who has ho-
 ‘ nored HIMSELF by me.

‘ HENCE also my Spirit grows more unconcerned
 ‘ about keeping or losing any *Creature Comforts*,
 ‘ [*Consolatiunculas Creaturulas* ;] for I can encourage
 ‘ myself in the LORD my GOD.

3. I drive a continual Trade of the most exact, explicit *Addresses* unto the Lord JESUS CHRIST, who is the *Mediator* between God and Man; soliciting Him to accomplish the great *Work* of bringing my GOD and my Soul together, and fulfil all his *Offices* in the Doing of it.

4. My *Respect* unto the *Commandments* of GOD is *Universal*. Be a Precept never so difficult and so likely to be recoiled at by *Flesh & Blood*; if I see it is GOD's, my Soul says, 'Tis Good! let me Obey it till I dy!

5. LET my own *Iniquity* assault me with never so much Vehemence and Violence, I never let go the *Combas*: But if I am foiled, I mourn, I am humbled, I am grieved exceedingly; and with extreme Ardor and Anguish, I keep crying unto Heaven for Help; resolving so to do while I have a Day to Live.--- Wherefore, *Bless the Lord, O my Soul!*"

In the third and last *Examination*, which I shall mention, his Soul sallies forth unto these three *Acts* of elevated *Christianity*.

(1.) LORD, I am so satisfied in the infinite *Glory* and *Greatness* of my LORD JESUS CHRIST, and of Thy infinite *Regard* to Him, that I wholly give up my self unto that illustrious LORD; and I pitch upon it as my chief *Happiness* to serve Him forever.

(2.) LORD, I am in such ill *Terms* with my *Sin*, that I most heartily give Thanks unto THEE for the most bitter and humbling *Dispensations* of thy *Providence* towards me that have any *Tendency* to mortify it.

(3.) LORD, I will always be at *Work* for THEE, and be so far from thinking much of any *Work*, which I may do for THEE, that whatever *Sufferings* do befall me for the sake of that *Work*, I will rejoice

“joyce in them exceedingly”---- These three *Self-Examinations* will give you a Specimen of his Procedure in that Employment.

5. *HIS Morning Tho'ts, manner of spending Saturday-Afternoons, and Method of Sabbatizing, his Reading of the Scriptures and Application of the Promises, Employment of his Mind at the Eucharist, with his Prayers at the Sacrament, his Petitioning for three Favors, and his Resolution for a Walk with GOD.*

[1.] I have already written of the *stated Course* of Thinking he observed for every Morning in the Week: I shall here just let you know, that the Doctor constantly, besides his Reflections upon the *Question for the Morning*, fixed his *Rising Tho'ts* in the Morning upon some Scripture, which might be of special Consequence to his best Interests.

ONE Example may serve for all here: The Text he chose for one Morning was that in *Zech. xiii. 1.* On which his Tho'ts were under these Heads;

1. THE *Blood* of the LORD JESUS CHRIST is fitly compared unto a *Fountain*.
2. 'Tis an *open Fountain*.
3. THE *End* of it is the *Washing away of Sin*.
4. *SIN* is therefore to be looked on as the vilest *Uncleanness*.

It would take up too much Room here to describe at large this Method and the Usefulness of it: All I shall add about it is, that Dr. MATHER went over many Portions and Chapters of the Bible in this Method, and handled multitudes of Cases referring to the most important Points in Christianity.

[2.] HE had a particular holy Way of spending the Afternoon of *Saturdays*.

---His Method was this;

1. MAKING three Prayers.

THE

THE first, (as he began other Afternoons) consisting of *Praises* unto God for His *Mercies* unto Him, and his *Requests* on the behalf of others.

THE second, consisting of more *signal* *Converse* with God, in renewing of *Covenant* and *Closures* with *JESUS CHRIST* and the like.

THE third, consisting of *Petitions* relating to the *Ministerial* Capacity, in which he was placed, and particularly the *Services* of the Day ensuing.

2. THINKING on that Question, *What is it that I am further to do for the Name of GOD?*

3. *MEDITATING* on the Truths of God, especially such as he was to deliver on the Morrow.

4. READING of *Books* and Singing of *Hymns* in which his *Graces* might be exercised. He spent many such Blessed Afternoons and kept Records of them.

[3] HAVING spoken concerning *Saturday Afternoons*; it is natural to enquire *how he spent the Sabbath?*

I will here give you what I find, the various *Exercises* he went thro' on but *one Sabbath*.

HAVING the Evening before laid aside all Affairs that might be any Encumbrance to him, having devoted the *Evening* to the Exercises of Piety, and charged His Family to make *Preparation* for the Sabbath; in the Morning he awoke Blessing God for another *Sabbath*, and arose *earlier* than on other Days.

HE considered his usual Question for the Morning: *What shall I do for the Good of the Flock that I have under my Charge?* He sang his *Morning Hymn*, and coming down into his Study wrote his *Answer* to his Question.

He applied himself to his Maker, as for the *Pardon* of his former *Treispases* on His holy Day of *Rest*, thro' the *Blood* of him who is the *Lord* of it, so for *Grace* from Him now to sanctify his Day.

THROUGHOUT the Day, he kept his *Tho'ts* in an agreeable *Employment* and under the necessary *Goverment*. When he was not engaged in any extended Exercise of Devotion, he was continually forming *Admonitions of Piety* from occasional Objects and Occurrences; Every Thing about him preached unto him, and he usually turned the Lessons into *Ejaculatory Prayers*. If he found his Mind begin at any Time to ly fallow and empty of good *Tho'ts*, he presently rebuked *it* and renewed *them*. If any evil *Tho'ts* began to make the least Approach to his Mind, he presently bewailed *it* and rejected *them*, and raised good ones contrary to them.

He so took heed against *Sinning with his Tongue*, that he did not utter one Word on the Day, but what he tho't he did well to say.

He wrote an Illustration upon a Text of the *sacred Scripture*.

He read a suitable Portion of the *Old Testament* in the *Hebrew Language*. Another in the *French*. And then a suitable Portion of the *New Testament* in the *Greek*.

THEN he made the *Morning Prayer* of his Study.

His Breakfast (which was as his other Meals slender) being bro't him, his Food was received with Praises to God, and Meditations on the nobler Provisions which He had made for his better Part.

WITH the like Dispositions and Meditations he anon took the other two Meals of the Day.

He went down to his Family, sang and prayed with them.

He gave Charges to his Family to remember the *Sabbath Day* and keep it holy. And, to the very small Children that were to stay at home, he assign'd Sentences of the Bible to be got by Heart.

He

He returned to his Study, and pray'd that the *public Sacrifices*, to which he was going might be profitably and acceptably carried on.

He went unto the Public, where his venerable *Parent* performed the public Ministrations. The very *Bell* put him in Mind of the *joyful Sound*. Here he gave such Attention that not one Passage of the *Prayer*, not one *Head* or *Text*, and scarce one Sentence in the Sermon pass'd without his Mind moving towards Heaven with an adapted *Confession* or *Petition* upon it. And every Verse of the *Psalms* he accompanied with a *Note* and a *Prayer* deduced from it.

When all was finish'd, he set himself to form Desires for *all the Hearers*, and the Desires and Resolves for *his own Life*; and think on those *Improvements in Piety*, to which the Subject treated on might lead him.

Returning to his Study, he read over some Discourses on the *great Sabbatism* which the Church of God is to look for, and *the glorious Things which are spoken about the City of GOD*, and the Prophecies relating to the latter Days. This he did (as he usually did) because he looked on the *Sabbath* as a peculiar *Type* and *Sign* of the blessed *Millennium*.

Going to his *Table*, he fed the Souls of the Company with as profitable Discourses as he could entertain them with.

And he also *drew out his Soul to the Hungry*; he tho't it a Day proper to dispense Kindresses unto the *Poor*; he was careful to have some such invited unto his *Table*.

After this, he went on to the Affairs of the *great Sabbatism*. He read a Paragraph of Scripture referring to it, with his acutest and most penetrating Tho'ts upon it and suitable Ejaculations. And he sang an Hymn relating to it.

Then prostrate in the Dust, he poured out a Prayer for *Zion in the Dust*, and for the Hastening of the Day of God.

UPON this he took the *Sermon* He was to preach immediately, and run it over To that his Mind was formed into proper Tempers and Wishes on every Head of the Sermon.

He then on his Knees bewail'd before the LORD such *Sins* as the *Sermon* he was to preach most called him to repent of ; and pray'd for *Grace* to do such Things himself, as his *Sermon* was to excite his Hearers to ; and beg'd for the Help of Heaven in the Work before him.

He went unto the public, and spent about three Hours in carrying on the Services there, in a *great Assembly* with great Assistance from Heaven.

His Mind, between the Conclusion of the Services, and his *visiting of his Habitation*, was filled with Prayers that what had passed might make due Impressions upon the People.

EXCESSIVELY tired he drank his beloved *Tea*, with Praises to the glorious GOD, and some Tho'ts on his precious Benefits to which the Water led him.

He made a Prayer for such Blessings as he was daily to ask for.

He went down to his *Family* ; where he *catechized* his Children ; and went thro' the Sermons of the Day in a way of Dialogue with them ; and sang and pray'd with them and the Neighbours that came in to join with them.

THEN he caused such of his Children as could do so, to tell him, *What new Matter of Prayer they were apprehensive of ?* And he charged them to retire with it before the LORD.

HAVING also ordered one of his Sons to hear the Servants read & say their Catechism : he retired unto his Study and meditated on that Point ; *What have I left undone that it would be for my Consolation and Satisfaction to do before I dy ?*

He read in a Book of Piety, a Sermon that might add unto the Heavenly Tincture on his Mind.

He was called to pray with a Sick Person, unto which he went with Alacrity as unto a Duty of the Sabbath.

He

He went again to his Family, and sat with them, while each of the capable Children successively read their several parts of some *Book of Devotion* to the whole Family: And he took Occasion from thence to renew his Instructions to them.

THEN he sang with his Family his *Evening Hymn*.

He returned to his Study, and in Prayer gave Thanks for the *Mercies* of the past Day; and implored a Pardon for the *Errors* of it, both of which he endeavoured particularly to enumerate. He committed all his Interests into the Hands of his dear SAVIOUR, and exerted a *Principle of Grace* in an *Act* that was an *evident Token of Salvation*, that might assure him of his Safety if he were to dy before the Morrow.

Finally, He declared before the LORD, that altho' some had observed a Reward of *Temporal Blessings* even in the ensuing Week to encourage their *Sabbatizing*, he had been *abounding in this Work of the LORD* without the Encouragement of any such Expectation. If never so much Disappointment or Affliction should befall him in the Week, or in the rest of his Life, yet he would go on in the *Labors of Sabbatizing* to him; and assure himself that he should find his Account in *the Rest that remaineth for the People of GOD*; but renouncing all Pretence to *Merit* in his own Performances,

So he went to Rest; and fell asleep reading some divine Author.

THIS Variety of Duty (I find) was done by him on *one Sabbath*: And altho' he found himself very *weary*, yet his Spirit found those unspeakable Consolations and Advantages from such *unwearied Sabbatizing*, as carry'd rich Compensations with them.

[4] WHEN he read the Scriptures, he had one very holy and useful Practice in it.

THIS was, a Course of Reading with such a Devout Attention as to fetch at least one *Observation*

and one *Supplication*, (a *Note* with a *Wish*) out of almost every Verse in the Bible. He had a Prospect of more than a little Good by it; he tho't a great deal of *Truth* and *Grace* might pass thro' his Soul in thus waiting upon God, and his Prospect did not fail him. The *Reading the Scriptures* in such a Manner and with such an Affection proved unto him a most glorious Opportunity for *Conversing with God*. And he gave more Thanks to Heaven for teaching him this way of Living than if he had the greatest Earthly Revenues bestowed on him.

AND here is a proper Place to relate a Proposal, which he drew up in the Manner and Words following, *Viz.*

‘ LET it be a part of my Business every Day to be
‘ applying of the PROMISES. There are certain Pro-
‘ mises that are of continual Use in the *Christian's*
‘ *Daily Walk*; and I wish I might every Day have
‘ some *delightful Reflections* on several of them.

‘ EVERY Day I shall have Occasion for a
‘ Promise of a Supply for all my Wants in the Day:
‘ Such an one is that in Phil. iv. 19. GOD will
‘ supply all your Needs.

‘ EVERY Day I shall have Occasion for a
‘ Promise of Grace to manage the Day for the Glory
‘ of God. Such an one is that in Zech. x. 12. I will
‘ strengthen them in the LORD, they shall walk up
‘ and down in his Name saith the LORD.

‘ EVERY Day I shall have Occasion for a
‘ Promise of a growing Victory over Sin. Such an
‘ one is that in Mic. vii. 19. He will subdue our
‘ Iniquities.

‘ EVERY Day I should have a Promise of Suc-
‘ cess in my Undertakings. There is one in Psal. i. 3.
‘ Whatsoever he doth shall prosper.

‘ EVERY Day I should have a Promise of Pro-
‘ tection from Dangers. There is one in Psal. xci. 10.
‘ No Evil shall befall thee.

‘ EVERY

“EVERY Day I should have a Promise of Counsel in my Difficulties. There is one in Psal. xxxii. 8. *I will instruct thee, and I will teach thee in the Way which thou shouldst go.*

“EVERY Day it were good I should have a Promise of not being the worse by whatever happens to me. ’Tis to be found in Rom. viii. 28. *All things shall work together for Good.*

“EVERY Day I can’t be without a Promise of Eternal Happiness at my dying Day. Here it is, Luk. xii. 32. *It is your Father’s good Pleasure to give you the Kingdom.*

“OH! That I might often every Day be glancing at such Promises as these! It would be Heaven upon Earth to be doing so; and it would have a charming Efficacy upon me for the perfecting of Holiness in the Fear of GOD.”

[5.] THE Doctor had much Exactness in the Methods of employing his Mind at the Table of the LORD. --- I will here transcribe only the first of the many Instances he recorded of his more methodical Procedures at the sacred Table.

PRAYER being finished, his Mind thus operated;

“Do I need the LORD JESUS CHRIST? Yes, infinitely; but chiefly on two Accounts.

“THE Guilt of Sin on me is mountainous; none but HE can remove it: The Power of Sin in me is marvellous; none but HE can subdue it.

“BUT am I willing to have the LORD JESUS CHRIST? --- Yes, most heartily.

“FOR there is a dreadful Necessity that the Miseries of my Soul should be relieved.--- HE and none but HE can relieve them.

“I cannot find any Thing unlovely in the LORD JESUS CHRIST; all His Benefits and Offices are desirable.--- And therefore, LORD, I am willing.

“ART Thou so? Then take HIM, says the LORD, I give HIM to Thee.

By this Time the Sacramental Bread was brought unto Him to seal the Gift ; which He took [and eat] accordingly.

AND then he proceeded ; ' The LORD JESUS is mine ; If I am ready to question it, I may now see and seek and taste it. My LORD and SAVIOUR I may be sure, will engage for my Good and perfect every part of my Salvation.

At the Administration of the Wine ; and after Prayer ;--- Thus,

' THE first Covenant is broken ; It speaks nothing but Confusion to fallen Man : The gracious GOD therefore enters into a New Covenant which is of Grace. In it is tendered all manner of Good for Believers on CHRIST, the Mediator of that Covenant.

' AM I willing to come under the Wings of this Covenant ? --- Yes ; LORD, Thou hast made me willing.

' THEN, says the LORD, Here is the New-Testament in my Blood.

By this Time the Sacramental Wine came unto him ; he drank of it, and thereby he had all the Good of the Covenant sealed unto Him.

He then proceeded ; ' Now I shall have Repentance and Remission of Sins. Now all my Changes will be well ordered for me. My GOD will guide me by Counsel and bring me to Glory. All the great and precious Promises of GOD are my Heritage and shall be the Rejoicing of my Heart.

THIS one Instance may teach us how to manage our Sacramental Meditations much to our spiritual Profit. The Sermons which he heard preparatory to Communion, he made very subservient to his Meditations in this Way of regularly marshalling them on such blessed Occasions.

[6.] BUT when the *Doctor* himself administred the *Eucharist*, his *Devotion* was very flaming, and his *Prayers* exceedingly fervent.

His *Prayers*, poured out at the Celebration of the *Sacrament* were dictated, as GREGORY NAZIANZEN says of his Fathers, by the Holy SPIRIT of GOD. He rarely administred on such Occasions before the LORD without signal Irradiations of Mind and very enlarging Influences. He could not, as he told me, keep written Memorials of those Passages; For, if his Employments were not so many as to hinder him, it were next to impossible to recollect and express the warm Requests, the strong Cries, the celestial Expansions of his Soul when employed in that heavenly Business.

[7.] HE has often beg'd with irresistible Importunity Three Favors of the glorious God; in which there is imply'd all that a Man need desire and seek after.

First, THAT CHRIST might appear to him the most glorious of Objects.

Next, THAT Sin might appear to him the most odious of Objects.

Thirdly, THAT the heavenly World might be as real to him as any Thing upon Earth.

[8.] I cannot conclude this Chapter more agreeably than with his Resolutions for his Walk with GOD: They being the brief and full Recapitulation of what I have written before concerning his Constancy in Religion.

RESOLUTIONS for my Walk with GOD:
 * LORD Thou that workest in me to Will, help me
 * to resolve.

* I. As to my Thoughts.

* 1. To endeavor that I will keep GOD, CHRIST
 * and Heaven much in my Tho'ts.

2. In a special manner to watch and pray against all Evil Tho'ts; especially in the Times of Devotion.

II. As to my Words.

1. To be not of many Words; and when I do speak to do it with Deliberation.

2. To remember my Obligations to use my Tongue as the Lord's and not my own; and therefore to promote *savoury Discourse* if I can where-ever I come.

3. NEVER to answer any Question that is weighty without lifting up my Heart to God in a Request that HE would help me to give a right Answer.

4. To speak Ill of no Man, except on a good Ground and for a good End.

5. SELDOM to make a Visit without contriving, What I may do for GOD in that Visit?

III. As to my daily Course of Duties.

1. To pray at least thrice every Day.

2. To meditate once a Day, after a Doctrinal and Applicatory Manner.

3. To make a Custom of propounding to my self these three Questions at Night before I sleep.

WHAT hath been the Mercy of GOD in the Day past?

WHAT hath been my Carriage before GOD in the Day past? AND

IF I dy this Night, is my immortal Spirit safe?

4. To lead a Life of constant Ejaculations.

5. To be diligent in observing illustrious Providences.

BUT in all to be continually going to the LORD JESUS CHRIST as the only Physician and Redeemer of my Soul.

LORD, THOU that workest in me to resolve, help me to perform.

Thus I have written of his Christian Life and Conversation; and here conclude this Chapter.

CHAR.

C H A P. VII.
HIS latter Days, in which his Sentiments of some important Things are mentioned, together with a Relation of Temper in his last Illness and the Circumstances of his Death, and at the End a Catalogue of the Books he published.

SECT. I. HIS way of Living in his latter Days.

THE very learned and good **DRUSIUS** says, that his *Old Age* was better to him than his *Youth*. So was **DR. MATHER'S**: He was generally more hearty in his latter Years than former; and, altho' he was always very temperate, in his later Times he was exceedingly regular; in every Thing but Reading and Writing, for he was as constantly employ'd in these, as if he had but newly taken a *Pen* or *Book* into his Hand.

CICERO, in his *Book of Famous Orators*, speaking of **PISO** who when he first set out got considerable Fame, says, that he maintained his Ground while he could labor and be industrious, but continues **TULLY**, *Postea quantum detraxis ex Studio, tantum amisit ex Gloria*, h. e. As he ceased from his Study he lost his *Credit*. **DR. MATHER**, as I said before, did not abate his Studies; and hence, He had those *docti Sales* and that *grata Senectus* which **CLAUDIAN** admir'd in **PALLADIUS**, that is, he render'd himself agreeable in Age by his polite Facetiousness and the Surprising Discoveries of his Reading and Wit. Hence likewise he was carest'd by all that knew him (tho' in his latter Days he studiously avoided Company as much as he could) and was resorted to by Persons of all Characters for his Directions, Advice and Instruction.

3. I must relate one Thing by which all Parents would do well to receive Instruction, 'tis this; He would not, as I more especially know in his *latter Days*, keep a morose Carriage towards his Children, nor at an haughty Distance from them; but forever when they came into his Presence he would condescend to the *Familiarity of an Acquaintance*; and thus he would instruct and edify, thus allure and charm us, thus make us love his Society, ever come into it with Delight and never leave it but with Sorrow: --- Which Method, I believe, will work more forcibly upon any Children of common Sense and more engage them to love their Parent and encline them to be good and vertuous, than any crabbed Looks, austere Orders or surly Demands whatever.

2. His *Sentiments upon some important Things.*

1. ALTHO' he was a Defender of the *Doctrines of Grace*, as expressed in the *Articles of the Church of England*; and, as to *Church Discipline*, was of *Congregational Principles*, which he looked on as most agreeable to the Word of God and the *Rights of the Christian Church*; yet he was very extensive in his Charity, being desirous to receive all whom CHRIST receives to the Kingdom of God, viz. All who fear GOD and work Righteousness, all who do not abet Errors and indulge Practices inconsistent with the Christian Life: And being of such a charitable and good Temper, he must needs be an Enemy to all Persecution as he was. He tho't that a good Subject and good Neighbour had a *Right to Life* and the Comforts of it, let his Opinion in Religion be what it will. He early imbib'd this Opinion, grew strong in it, left it behind him and to the last was an Encourager of manly Religion without any bitter Spirit common to this Party and that Faction.

2. As it is well known that Dr. MATHER was well acquainted with the *Sacred Prophecies*, on which he formerly writ and printed his Tho'ts; so it may not be

be amiss to inform my Reader, that, in several Things relating to the Prophecies, he saw cause to *alter his Mind*; particularly concerning *the second Coming of CHRIST, the Conflagration, the New Heavens and New Earth, and the Calling of the Jews.*

I will here write those Sentiments of these Things of which the Doctor just before he died had a firm Belief from a strict Enquiry, long Study and much Prayer; and, as near as I can, I will express his Sentiments in his own Words in the following Assertions.

1. *THE second Coming of the LORD will be at and for the Destruction of the Man of Sin and the Extinction of the Roman Monarchy under the Papal Form of it. He tho't that, altho' Wise Men have interpreted our SAVIOUR'S Coming in the Clouds of Heaven and the Brightness of his Appearance as if it me'nt any Thing besides His Personal Coming, herein they spoke foolishly and unaccountably. For as their Interpretations leave us destitute of any Proof that our LORD will ever come at all, so they go very far towards a Trespas on the third Commandment.*

2. *THE Conflagration described by the Oracles of God in strong Terms, and which we are warned of by the Mouth of all the Prophets; this Conflagration will be at the second Coming of the LORD. To make the Petrine Conflagration signify no more than the laying of Jerusalem and her Daughter in Ashes: And to make the New Heavens and the New Earth signify no more than the Church State of the Gospel. --- These are shameful Hallucinations. And as for the New Earth, before the Arrival of which no Man can reasonably expect happy Times for the Church of God upon Earth, it is the greatest Absurdity to say that it will take Place before the Petrine Conflagrations; and there is no Prospect of arguing to any Purpose with such as can talk so very ridiculously.*

3. UPON the Conflagration the glorious GOD will create *New Heavens and a New Earth*. In the upper Part of our *Atmosphere*, where will be the *New Heavens*, there will be the *holy City* which God has prepared for his People. This *holy City* will be inhabited by the *raised Saints*, attending on our SAVIOUR there and receiving the inconceivable Recompences of all their Services & Sufferings for Him. The *New Earth* will be a *Paradise*, prepar'd for another People & full of the goodness of the LORD.

4. It is impossible to find any Inhabitants for the *New Earth*, but a set of People that shall escape the *Conflagration*. It is a Thing plainly revealed unto us, that our descending Redeemer, while yet at a further Distance than he will anon come, when he sets *Fire* to the Earth, will by his Almighty Voice raise the *Dead*, whom he intends for Blessedness, so fetch them to him as to bring them with him: As he is going on in his nearer Approaches with his illustrious Retinue to give Order for the tremendous *Fire*, he will hear the Cries of his chosen, called and faithful ones, and he will send His *Angels* to do for them as once for ELIJAH; These *Hundred and forty four Thousand* Servants of GOD and Walkers with HIM, that have the *Mark* of GOD upon them, when the *Destroyers* are going to hurt the *Earth*, shall be caught up to meet the LORD and with HIM they shall be in Safety, while they shall see the *Earth* flaming under them. These are they who shall return to the *New Earth*, possess it, and people it; they shall soon multiply into mighty Nations upon it.

5. THE Process of Judgment on the *Sheep & Goats*, in the *twenty fifth* Chapter of *Matthew*, has not one of the *Raised from the Dead* concerned in it; but it is a quick Division & Decision made by our LORD among the *Christians* who cry for *Mercy*, when they see the *Fire* of GOD ready to seize upon them, determining who shall be caught up to meet the LORD, and who shall be left to the *Perdition* of *ungodly Men*.

Men in the Flames before them ; and there shall not one ungodly Man be left living in the World.

6. *THE raised Saints in the New Heavens will not marry nor be given in marriage, but be equal with the Angels; The changed Saints on the New Earth will build Houses and inhabit them, plant Vineyards and eat the Fruit of them, and will have an Offspring that will be with them the blessed of the LORD; and if blessed, then sinless and deathless: The sacred Scriptures have expressly declared this Difference between them.*

7. *WHILE the holy People on the New Earth shall be circumstanced like Adam & Eve in Paradise, in a pure and spotless Manner Living unto God; the Raised Saints, being somewhat more Angelically circumstanced, will be sent from Time to Time down from the New Heavens unto them to be their Teachers and Rulers and have Power over Nations, and the Will of God will be done on Earth as it is in Heaven. This Dispensation will continue at least for a thousand Years. Whether the Translations from the New Earth to the New Heavens will be successively during the thousand Years, or all together after it, has not been discovered.*

8. *THE New Heavens, in Conjunction with the New Earth under the Influence of it, is that Heavenly Countrey which the Patriarchs looked for. When the great God promised them that he would be their GOD and bless them, they understood it of his bringing them into this Deathless and Sinless World. They who expect the Rest promised for the Church of God upon Earth to be found any where but in the New Earth, and they who expect any happy Times for the Church in a World that hath Death & Sin in it, --- These do err, not knowing the Scriptures nor the Kingdom of GOD.*

9. *SUCH a Conversion of the Israelitish Nation with a Return to their ancient Seats in Palestine, as many excellent Persons in latter years (and among the Rest himself) have been persuaded of : He now tho't inconsistent with the coming of the LORD and the Burning of the World at the Fall of Antichrist, before which Fall no body imagines that Conversion. And indeed how is it consistent with the Deep Sleep in which the Diluvium Ignis must, as that of Water did, surprize the World? The holy People of the Prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel; The Eleventh Chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles which we mis- translate the fulness of the Gentiles. The Prophecies of the old Testament that seem to have an Aspect upon such a Nation, are either already accomplished unto that Nation in the Return from the Chaldean Captivity; or they belong to that holy People whom a Succession to the Piety of the Patriarchs will render what our Bible has taught us to call them the Israel of GOD : But the final Fulfilment of them all will be in the World to come, or the New Heavens and the New Earth where GOD will dwell with Men and be their GOD. Of what Advantage to the Kingdom of GOD can the Conversion of the Jewish Nation be, any more than the Conversion of any other Nation, except we should suppose to remain upon the Jewish Nation after their Conversion something to distinguish them from the rest of the Christian Believers? Now to suppose this, would it not be to rebuild a Partition Wall that our SAVIOUR has demolished and abolished, which a Christian, one would think, would no sooner go to do than to rebuild the fallen Walls of Jericho:*

10. *By all just and fair Computations the twelve hundred and sixty Years allowed for the Papal Empire must be near, if not quite expired. By Consequence the one thousand three hundred and thirty five Years, which bring the Time of the End when*
Daniel,

Daniel, with every other good Man, is to rise and stand in his Lot, are not likely to extend beyond the present Century. And for ought any Man alive can say the *Midnight Cry* may be heard before to-morrow Morning. Those awful Things, which our LORD foretold as the Signs of his Coming have been all actually exhibited and fulfilled; We have had them all in all the Terrors of them, and a stupid World has not understood them.

THE Doctor was very much displeased with those, who, proposing rather to *carp* than to *search*, think they have at once routed all Hopes to understand the Scriptures and secured an unintelligible *Obscurity and Ambiguity* to the *Divine Oracles* only by demanding with an Air of Contempt, *Where will you find Gog and Magog?* They are not ordinarily capable of receiving a Rational Answer till they have more seriously tho't on what is to arrive a *thousand Years* before the Rising of *Gog and Magog*. Suppose (what indeed the Doctor would not allow) the Question to be unanswerable: He would then ask, Is there no Question concerning the *Raised Bodies* of the Faithful which these People will confess cannot yet be answered? And yet, continued he, they will not renounce the *Faith of the Resurrection*.

THE Doctor us'd to say, *I will also ask you one Thing, which, if you tell me I will in likewise tell you: The Bodies of the Raised shall they be furnished with Teeth or no? Or I will only ask, Where will you find the Nations, over which the Raised Saints (or the Overcomers) are to have Power? Tell me that, and I will tell you where to find Gog and Magog.*

AND as for those who think it improbable or incredible, that so dreadful a Thing as a *Conflagration* should be ordered for such an *evil World* as this; they will do well to think on the *Evil of Sin* and to remember that the *Antediluvian World* had as many

fine *Buildings, Cities and Artifices* in it as, and probably more People than, there are in ours. No more than *eight Persons* were saved out of the Destruction which a *Flood of Water* bro't upon that World; whereas there will be a great Number, God knows how many Thousands, saved out of the *fiery Flood* which we have to look for.

Thus I have given a brief Account of Dr. MATHER's latest Sentiments concerning the *sacred Prophecies*: I have been the more concise, because I hope I shall procure a Publication of His *Tripuradifus*; which will give the World a more ample Account as well as Proof, of his Persuasion.

3. *THE Doctor's Temper in his last Illnesses, with the Circumstances of his Death.*

1. As He had walked in the *Light of GOD's Countenance* thro' the greatest Part of his Life; so in the latter Part of it he had more peculiar and lively Displays of the Divine Favor; particularly in his last Illnesses.

IN one Sickness I find he was sure all his *Sins* were *pardoned*, that he was above the *Fear of Death* and that he esteemed *Patience under Sickness* to be better than Health it self.

IN this Illness I likewise met with his Enquiries after the Reasons why most Men chuse rather to *Live* than to *Dy*? The Causes why the Generality desire *Life*, are either because they are *afraid to Dy*, or else because they *Love Creatures* here so well that they are loth to leave them. Now neither of these Reasons were sufficient to make the Doctor prefer *Life*. Not the former, for he was a *Conqueror and more than a Conqueror* over Death thro' *JESUS CHRIST*; nor yet the latter, because he could not be loth to leave the *Streams* to go to the *Fountain*, he loved the *Creator* more than *Creatures*.

AND

AND as for his *Advantages for doing Good* in this World ; whenever God should please to put an End to them, he was satisfied.

2. ONE Day, when he was labouring under some Infirmities, I find him writing as follows :

‘ WHEN I was pouring out my Prayers unto the LORD, I mentioned the *Prolongation of my Life* to enjoy and improve more Opportunities of glorifying Him. In my Prayers, I humbly represented to the LORD, that there were two Objections against my *dying*, which my *Flesh* would be ready to make ; but thro’ His Grace I had conquered them.

‘ First, My *Flesh* pleaded that the *Comforts of Earth* were too agreeable Things to be easily forsaken. But my *Faith* is perswaded and satisfied that the *Delights of Heaven* are sweeter than the *Comforts of Earth* ; and I can freely leave all the *Entertainments* of this Evil World, that I may be with CHRIST, where to be is *by far the best of all*.

‘ Secondly, My *Flesh* pleaded, What will become of my *Offspring* when I am gone ? But my *Faith* is perswaded and satisfied, that God will be a *Father* to my *Fatherless Offspring* ; and my LORD JESUS CHRIST, whom I have served without seeking, as many others would have done, to enrich myself with a Portion for my Children, will marvelously become such a *Guardian* unto them, that they shall not want any good Thing.

‘ My Mind being on these two Accounts thus easy and ready to *Dy*, I then besought of the LORD nevertheless that He would yet spare my Life, to work for Him a little more among his People.

THUS the Doctor could say, as MARTIN of Tours did, *Libera me, queso, Domine, ex mortali illo Carcere ; Veruntamen si adhuc Populo tuo sum necessarius, non recuso Laborem.*

BUT, Having Writ of his Concern for his Children, I see not why I may not add, tho' it may seem out of Place here, what he wrote when some of his Children were small, *viz.* His *Instrument of Betrustment and Resignation for his Children*, which he knew not how soon he might leave as *Orphans*.--- The Instrument, which He, prostrate in the Dust, spread before the LORD, runs in these Terms ;

“ O MY great and good SAVIOUR, Thou SON of GOD, and the LORD in whom *the Fatherless find Mercy* : The principal Satisfaction & Consolation with which I receive *the Children*, which the LORD has graciously given me, at their Birth into the World is, the Prospect of more *Subjects* for my SAVIOUR and the Propagation & Continuation of His *Kingdom* in the World. For this purpose it is my strong and full Desire to do my Part that my Children may know their SAVIOUR and serve HIM with a perfect Heart and willing Mind. And I earnestly cry unto HIM to produce a *Work of Grace* in their Souls and to take them under the perpetual Conduct of *the Spirit of Grace*, that they may do so.

“ Now I firmly believe that the World is under the Government of my SAVIOUR, and that he sits at the right Hand of GOD, and that the Affairs of the *Divine Providence* are under his Administration. He does particularly employ the Ministry of His mighty *Angels* in governing the Children of Men, and yet more particularly make them the *Guardians* of His *little ones* : most of all when in his Providence He makes them *Fatherless Children*. O! Orphans well provided for !

“ WHEREFORE, O my SAVIOUR, I commit my Children into thy Fatherly Hands. I pray to Thee that thy gracious *Providence* may, and I trust in Thee that it will be concerned for them. Oh! Let nothing be wanting to them that shall be good for them. Cause them to Fear, to Love Thee, to walk in

in thy ways ; and make use of them to do Good in
 their Generation. Be Thou their *Friend* and raise
 them up such as may be *necessary*, and in a conve-
 nient Manner supply all their Necessities. Give thy
 ANGELS a Charge of them ; and when their Fa-
 ther and Mother forsake them, then do Thou take
 them up.

THIS is the Supplication, this the Resignation,
 this the Dependence of

C. MATHER.

3. *Jam meum Pectus ardet Conspectu Vitæ Aeternæ,*
cujus vere sentio in me Initia, were the dying Words
 of a learned GERMAN Physician. The same might
 Doctor MATHER use in his two last Sicknesses.

I will here recollect some Passages that occur'd in
 the Illness before that of which he died, which ma-
 nifest his being *ripe for Glory* and show that those
 Words were fulfil'd unto Him, *It shall come to pass,*
at Evening Time it shall be Light!

He said in our Hearing, LORD, Thou art with
 me, and dost enable me to sing in the dark Valley
 of the Shadow of Death. I perceive the Signs of
 Death upon me, and am I not affrighted? No, nor
 at all! I will not so dishonour my SAVIOUR as to
 be frighted at any Thing that can befall me, while
 I am in his blessed Hands!

WHEN some Gentlemen came to see him, he said,
 I hope, I shall not be found a Fool, but here I lay
 and ling, Soul, take thine Ease. Thou hast Goods
 laid up in Store for many, many Tears, for endless
 Ages ; but another sort of Goods than what this
 vain World puts off its Idolaters with!

THERE were several other Passages which I will
 give my Reader just as the Doctor wrote them with
 his sick Hand.

‘ I feel the *Life of GOD* begun in my Soul, and a
 ‘ predominant Respect unto the great God govern-
 ‘ ing of me and enclining me to acknowledge him
 ‘ in all my Ways. Here is a *Life begun* which
 ‘ can terminate no otherwise than in an *endless Life*
 ‘ with my God. There is a *Well of Water* in me
 ‘ that will *Spring up to Everlasting Life*. Death,
 ‘ do thy worst; there is no *killing* of that *Life* to
 ‘ which my God has begun to raise me.

‘ HAVE I had a glorious *CHRIST* living, acting
 ‘ and working in me, and quickning me for living
 ‘ unto *GOD*; and will he ever lose his Hold of me?
 ‘ No, No, I am sure of *living with him* forevermore.

‘ By the *precious Thots* of my blessed *JESUS* often,
 ‘ often every day formed in my Mind, have I had
 ‘ him *dwelling in me*; and shall I not now go to
 ‘ dwell with him? I shall; assuredly I shall.

‘ HAS a Conformity to *CHRIST* been the *Strain*
 ‘ and *Salt* of my Life; and have I made it my Study,
 ‘ not only to imitate him in *doing always the Things*
 ‘ that please the Father, but when my *Afflictions*
 ‘ have been such as to resemble his *Humiliation*, have
 ‘ I not even *rejoyced in Tribulation*? And shall I not
 ‘ go to partake with him in *Fulness of Joy and Plea-*
 ‘ *sures* forevermore?

‘ HAS my dear *SAVIOUR* made me a *Sacrificer*, such
 ‘ a *Sacrificer* that not only has my Life been filled
 ‘ with *Devotions* towards God and *Benignity* towards
 ‘ Men which are *Sacrifices* that God is well pleased
 ‘ with thro’ *CHRIST*; but also have I not look’d on
 ‘ all the comfortable *Things* of this World with a
 ‘ *Sacrificing Bye*, and consented that the Holy ONE,
 ‘ if He please, should *deny* all these *Things* unto me;
 ‘ let Him only bestow his SON upon me and I should
 ‘ be satisfied? And shall I not now be admitted a-
 ‘ mong the *Priests of GOD* and *CHRIST*? Yes in-
 ‘ deed, and even while I am yet among the *Sacrificed*,
 ‘ and

and still separate Souls under the *Altar*, I shall have the *White Robes of the Priesthood* given to me.

HAS the glorious *JESUS* even here so supplied all my Wants with Riches of Glory in my sense of having HIM for mine, that I could patiently, quietly & cheerfully bear the loss of all Creatures from the view of having CHRIST concerned for me and feeling HIM conversing with me? And now I am going from all Creatures here below, will HE not take me where HE will shew and give HIMSELF unto me, and be unto me infinitely better than all?

HAVE I, to animate my self unto Holiness in all Manner of Conversation, in my Contemplations often endeavoured to affect my self with the Holiness of the purified Spirits in the Paradise of God; their flaming Devotions; their Delight in God; their Hatred of Sin; the Contempt with which they look down on the high Things of this World; and the Goodness with which they treat one another? Done this which earnest Desires to be as like them as this mortal State may attain to and will admit of? And shall I not now be fetch'd away to join with them in the Praises of God?

HAS the Angelical Ministry been what I have been thankful for and mindful of? Have I been a Cause of Joy among the Angels by being a Repenting Sinner? Have I been deterr'd from doing amiss because of the Angels? Have I frequently tho't, with what a Zeal of the Lord of Hosts the Angels do burn; how they are upon the Wing to execute the Commands of our Lord; with what pure Eyes of Detestation they behold Evil and look upon Iniquity; with what Pleasure they do good Offices for the Heirs of Salvation? And have I wish'd and long'd, Oh that I were as far as my Capacity would allow of it, like unto those Holy ones! And shall not my Soul now fall into the Hands of those my dear Guardians and be carried into

• into the glorious presence of God with exceeding
• Joy?

• AM I willing to be all that my SAVIOUR would
• have me to be? Am I willing to go wherever
• my SAVIOUR would have me to go? Am I willing
• to leave all that my SAVIOUR would have me to
• part with? Have I no Will of my own left now to
• raise Rebellion in me? Now I have nothing to do
• but to dy: Nay, I have not *that* to do neither: I
• am dead already; my Will, the hardest Thing to
• be killed in me, is already dead. LORD, thou wilt
• show Wonders to the Dead! My SAVIOUR, I am
• coming to see thy Wonders!

• INDEED my Heart is deceitful above all Things;
• what if a deceitful Heart should now turn me aside
• and I should perish with a Ly in my Right Hand?
• But I make my Retreat unto the blessed JESUS, as
• the Prophet whose Office it is, to save me from De-
• lusions. I will go up from the Wilderness leaning
• on the Beloved one who has espoused my Soul unto
• Himself. To HIM who is the Truth, I lift up the
• ardent Cry of my Soul, O my SAVIOUR, make
• my Heart sound in thy Statutes. Let me not be con-
• founded with the Hope of the Hypocrite. I com-
• mit my Soul into thy Hands: I know whom I have
• believed; Thou wilt keep what I commit unto Thee.

• BUT! What if after all a Sovereign God will
• have me to be a Cast-away; and I shall be cast
• into an Hell where the Divine Justice will be for
• ever scourging of me?--- I deserve it should be so!
• ---Faulty Thots! fiery Darts!-- In the Horror
• of Darknes I now humble my self as Clay before the
• Potter; and I feel my Heart so filled with the Love
• of GOD, and so satisfied in His doing all Things
• right as they should be done, that if it should be so,
• yet I desire that no Scourge upon me may produce
• any Thing from me worse than this, O love and
• praise and serve the glorious GOD who does all of
• this!

this! Let none resist the Will of the glorious G^OD
 who does all of this! Let me undergo all of this,
 rather than ever entertain one hard Th^ot of the
 glorious O^NE!-- But my Soul being thus dispos'd
 the HOLY SPIRIT of my God immediately shoo'd
 the Rays of His Light into it, and most powerfull
 says unto me, *These Dispositions were never made*
for an Hell, the Fire whereof is for the Enemies
GOD. If it were possible for a Soul to go to Hell
 with such Dispositions, it would carry Heaven thi-
 ther with it. No, no; Thou art a pleasant Child
 unto me: I will surely have Mercy on thee!

AND now, vain World, farewell! Thou hast
 been to me a very uneasy Wilderness. Welcome,
 everlasting Life! The Paradise of God stands
 open for me. I am just entering into a World, where
 I shall be free from Sin and from all Temptations
 to it; a World where I shall have all Tears wiped
 from my Eyes; a World where I shall be filled with
 all the fulness of GOD. The best Hour that ever
 I saw is what I am hourly and gladly waiting for!

THESE Passages the Doctor writ; but many of us
 heard most of them from his Lips.

4. AND now I write of his last Illness and the Cir-
 cumstances of his Death.

FROM the Beginning of his last Illness, which was
 about the latter end of December 1727, 8. He had
 a strong Assurance it would be His Death. He
 therefore, writing a Note to one of his Physicians, told
 him, "My last Enemy is come, I would say my best
 Friend".

THERE was nothing He was more desirous of and
 pressed after with more Vehemence in his last Sickness
 than a Resigned Will. He several Times told us,
 when He should have his Will entirely swallowed up

in the Will of GOD he should have no more to say to us. — He had some Things on the Anvil which he would willingly have lived to finish, but, said he; *'If the GOD of my Life has ordered otherwise, I desire to have no Will of my own'*. When one of his Church asked whether he was desirous to dy? He reply'd, *'I dare not say that I am, nor yet that I am not; I would be entirely resigned unto GOD'*. When the Physicians hinted unto him that he would dy, He said with uplifted Hands & Eyes, *'Thy Will be done on Earth as it is in Heaven'*. And a few Hours before his Death he assured those who were round his Bed, *'Now I have nothing more to do here; my Will is entirely swallowed up in the Will of GOD'*.

As thro' the Course of his Life He proposed the Glory of GOD as His last End, He, at the last days of his Life, was very desirous that GOD might be exceedingly glorified and gratified by him and his means: when therefore he was told how much many good People prayed for him; He said, *'The Prayer of the Upright is His delight; and I rejoice in that Sickness which, by procuring the Prayers of sincere Christians, procures a Pleasure in the Infinite God.'*

He often expressed the good hope he had; His being above the Love of Life and the Fear of Death; assuring us, that he was going to eat the Bread and drink the Waters of Life freely; that all Fears would be soon wiped from his Eyes; that every Thing look'd smiling about him! that it was impossible He should be lost; that he had a strong Consolation and that his Views of the Heavenly World were all glorious.

MANY were the Blessings he pronounced and the Charges he gave those who were near him. How did he wish that the Blessing of HIM in whom all Nations are to be blessed might rest on the Persons and Families of those who came to see him! How did he wish a CHRIST might be the Portion of several, thinking

thinking HE was *Blessing* eno? The Blessing he gave Mr. BYLES his Sister's Son, is as follows; ' My dear Child, and my Son, my Son, I bless you; I bless you; I wish you all manner of Blessings! I know not what better to wish you than this, that you be *strong in the Grace* with which our LORD JESUS CHRIST will furnish you. I know not what better to wish you than this, that you may be an Instrument of displaying to others the Beauties & Glories of our LORD JESUS CHRIST. I know not what better to wish you than this, that you may be very fruitful in Projections and *Effays to do Good*, that it may be your Ambition to bring forth much of that Fruit by which our Heavenly Father may be glorified. You have been acquainted with my poor Manner of Living, even in the more secret Strokes of it; follow what you have found in it agreeable to the Pattern of a glorious CHRIST. My dear Son, I do with all possible Affection recommend you to the Blessing of our dear LORD JESUS CHRIST. Take my Hands, and my Heart full of Blessings'.

It would a little discover the *Vanity of the Writer* as well as the *Fondness of the Parent*, if I should write all the Doctor said to him in the Blessing He gave him: I shall therefore but just mention the Tenor of it, when on bended Knees his Blessing was asked; ' You have been a dear Son and a pleasant Child unto me, and I wish you as many Blessings as you have done me Services which are very many. I wish and pray the GOD of ABRAHAM, ISAAC and JACOB may be yours and His Blessing rest upon you. I wish that, as you have a Prospect of being serviceable in the World, you may be great and considerable, as the Patriarchs were, by introducing a CHRIST into the World. The Grace of the LORD JESUS CHRIST be with you. AMEN!'

He informed me then, what he would have to be done as to his private Affairs & Papers; and when, after

after several *Rules of private Conduct* given to me which I shall not write, I asked him *what Sentence or Word, what ΠΟΛΥΟΝ ΕΠΕ*. He would have me think on constantly, for I ever desired to have him before me and hear him speaking to me? He said, 'Remember only that one word *Fruētiosus*'. What I have thus written with relation to my self happened on the *Sabbath*, two Days before he died.

THE Day before he died he had some Passages read to him out of a Book he printed, entituled *Restitutus*, which Passages he said *He felt, and if he had Strength to speak he would use the very Words*; I shall transcribe them, for they will supersede the mention of any other Sentences by which He testified his *Preparedness for Death*. They are as follows from pag. 41 of that Book.

' If the Request be granted, and the Felicity of having our SAVIOUR graciously with us be obtained, what a Strength will the Joy of the LORD give to us for our Conflict with the last Enemy? It is a Passage in the Prophecies of JEREMIAH concerning the Gospel Day, which is to pass from the Destruction of the old Jerusalem to the Arrival of the new, when the LORD our GOD shall come and all his holy ones with him; Zech. xiv. 7. It shall come to pass, at Evening Time it shall be Light. O the Light, which a glorious CHRIST present with us will give us in the Evening, when we apprehend our selves in all the Darkness which we should else have to terrify us, when the Curtains of a Death-Bed are drawn about us! The Light of a Soul passing into the Inheritance of the Saints in Light! The Light of an open and abundant Entrance into the Paradise of GOD!

' MAY we have our glorious CHRIST with us, when we are passing thro' the Fire, we shall be as unhurt, as untouch'd, as easy as the three Worthies were in the fiery Furnace. By His good SPIRIT
He

He will now say unto us, *Fear thou not, for I am with thee; Be not dismay'd, for I am thy GOD and SAVIOUR, I will strengthen thee, yea I will assist thee, yea I will uphold thee with the Right Hand of my Righteousness.* Upon the renouncing of all Dependence on our own Righteousness, and relying on the Righteousness of the perfect Obedience, which the SON OF GOD stooping to be our Surety paid unto His own Law in our stead, He will uphold us with the Right Hand of His Righteousness. Giving us to see our selves furnish'd and cover'd with a Righteousness of more Account than the best Angel in Heaven may pretend unto, He will enable us to say, *The Gates of Righteousness I see set open for me! And having a Soul set upon the Praising of God, greatly affected with the Praises of his CHRIST, and strongly desirous to celebrate and propagate, we shall be able to go on and say, I will go in at those golden Gates; I have something to do within. I will go in and praise the LORD; It is what I have begun to do; and His Praise endureth forever: Never, Never shall I give over the Doing of it.*

VERILY the gracious Presence of our SAVIOUR with us will enable us to Sing in the Valley of the Shadow of Death and render it no more than a Shadow of Death unto us. It will so set us above the Fears of Death, so that if perceiving the Signs of it upon us, we be asked, *Are you not frightened?* We shall cheerfully reply, *No, nor at all! I will not so dishonor a glorious CHRIST as to be frightened at any Thing that can befall me, while I am in His blessed Hands!* It will so mollify the fierce Visage of Death, as that if our Thoughts of the dying Hour be enquired after, we shall break forth into Triumphs upon it; *O joyful Hour! O welcome Hour! Come Lord JESUS, come quickly: Why is thy Chariot so long a coming?*

‘ In order to this, *The Power of the LORD being present*, He will enable us to read our *Evidences for Heaven* and see the *evident Tokens of Salvation*, in which He has marked us for those of whom He has declared, *They shall be mine in the Day when I make up my Jewels.*

‘ We shall see, That the *Love of GOD* has caused us to close with it as our *Blessedness*, and to be ambitious of nothing so much as this, that we may Be and may Do what may be a *grateful Spectacle* unto Him, and be afraid of allowing so much as in the *Thots & Frames* of our Hearts, any Thing that He may be displeased at.

‘ We shall see, That the *Faith of CHRIST* has not only carried us unto Him, to be made *Righteous*, and *Holy* in the Evangelical Way, and be brought by Him unto the full Enjoyment of God in a *searless & sinless* World, but also caused us to take up with Him as our *Al sufficient Portion.*

‘ We shall see, That we have a Spirit of *Benignity* towards our Neighbour, and rejoice in all the Good that may be done unto him.

‘ *Seeing these Marks of the Lamb* upon us, we shall conclude, *O my SAVIOUR, I am Thine; and nothing shall pluck me out of thy glorious Hands!* The *HOLY SPIRIT* of God helps the Believer first in a way of rational *Argumentation* to take Encouragement from *the Things that accompany Salvation* found upon him. And while he is doing so, he breaks in upon the Soul of the Believer in a way of more immediate *Irradiation* and with an overpowering & overwhelming Efficacy assures him, *The glorious GOD has made Thee one of His Children, and will surely do thee Good.*

‘ H^E

HE will enable us to feel the *Life of GOD*,
 begun in our Souls, and a predominant *Respect*
 unto the great God governing of us and enclining
 us to *acknowledge HIM in all our Ways*: We shall
 then raise this Conclusion upon it, *Here is a Life*
begun that can terminate no otherwise than in an
Endless Life with my GOD. There is a Well of
Water in me that will spring up to everlasting Life.
Death, do thy worst; there is no killing of that
Life which my GOD has begun to raise me to.
Have I had a glorious CHRIST living, acting and
working in me, and quickening me for Living unto
GOD; and will He ever lose His hold of me?
No, no; I am sure of Living with Him forevermore!

BUT indeed it is not easy to recite and reckon
 all the ravishing Reflections, which a *CHRIST*
 graciously present with a departing Believer may
 give Him the no small Consolations of *GOD* withal.
 I should here write on further from the 46th Page
 to the 52; but I remember a few Pages before I gave
 it you.

THE Doctor died on February the thirteenth, 1728.
 which was the Day after his Birth-Day, in which
 his sixty fifth Year was consummated. From the Thurs-
 day before to that Time he was dying of an hard
 Cough and a suffocating Asthma with a Fever; but
 he felt no great Pain; he had the sweet Composure
 and easy Departure, for which he had entreated so
 often and fervently the sovereign Disposer of all
 Things.

THUS Lived and thus Died Dr. MATHER,
 to use the words of one of our Ministers in his Dis-
 course on his Death, *the Glory of Learning, and*
the Ornament of Christianity.

The Rev. Mr. THACHER of Boston.

HE was buried the Monday following; when *his Church* (which honourably bore the Charge of the Funeral) to testify their superior Regard for their dear Pastor, went *before* the Corpse; while the Honourable WILLIAM DUMMER, our Lieut. Governor and Commander in Chief, the Honourable the Council and Representatives of this Province, with a vast Number of Ministers, Justices of the Peace, Merchants, &c. followed the Mourners;

THE *Thursday* before the Burial, the Reverend Mr. COLMAN, preaching at the Lecture on ENOCH's Translation, gave him an handsome Character; and the Sabbath after Mr. GEE considered *the Mourning of Israel for AARON*, and ingeniously applied it unto the mournful Occasion presented unto us.--- Mr. PRINCE, also preached a funeral Sermon on him from ELISHA's Lamentation for ELIJAH, wherein he has done my Father a great deal of Justice.--- Which Three Sermons together with a Fourth Preach'd by the Doctor's Son, in his Father's Pulpit soon after his Death, have been Published among us.

I shall now close the Account of my FATHER's Life, with a CATALOGUE of the Books he Publish'd.

CARDAN wrote a Book, *De Libris propriis*; and, says he, *Imitatus sum in hoc scribendi Genere GALENUM et ERASMUM, qui ambo Catalogum Librorum suorum scripserunt*.---Dr. MATHER like these, was obliged to write a Catalogue of his Works; and it was well he did; for otherwise I should not have been able to have given a complete one to the World. He has published three Hundred and eighty two Books, as I said before: The Titles of which, with the Years wherein they were emitted are now to be exhibited and to terminate the Life, as a Friend calls him, *of one of the most pious, learned and effective of Mortals*.

CATALOGUE

OF THE

BOOKS

Published by Dr. Mather.

1686.

The Call of the Gospel.
Military Duties. A Sermon to the Artillery
Company in *Middlesex*.

1687.

Right Tho'ts in sad Hours : on the Death of a first
Born.

1688.

Early Piety exemplified in the Life of his Brother
Mr. *Nathaniel Mather*, with several Sermons.

1689.

Small Offers towards the Service of the Tabernacle
in the Wilderness.

Memorable Providences relating to Witchcrafts and
Possessions, with some Sermons annexed.

Soldiers counselled and comforted.

Work upon the Ark.

The wonderful Works of God commemorated, with a
Sermon to the Convention, on the way to Prosperity,
Speedy Repentance urged ; with some historical
passages.

M

1690.

1690.

The present State of *New-England* considered in a Discourse on a publick Spirit.

A Companion for Communicants.

The Serviceable Man. A Sermon at the Anniversary Election.

Serious Thoughts in dying Times.

Addresses to old Men, young Men and little Chil-

A Scriptural Catechism. [dren.

The Triumphs of the Reformed Religion in *America*, in the Life of Mr. JOHN ELIOT.

1691.

Expectanda; or Things to be looked for.

Little Flocks guarded against grievous Wolves; or a Display of Quakerism.

* Ornaments for the Daughters of Zion; or the Character and Happiness of a virtuous Woman.

Blessed Unions; with the Heads of Agreement between the united Brethren.

Fair Weather; or a sacred Exorcism upon sinful Discontent, with some things annexed to promote Godliness.

Balsamum Vulnerarium e Scriptura; or the Cause and Cure of a wounded Spirit.

Preparatory Meditations on the Day of Judgment.

A Midnight Cry; with an Instrument of Acknowledgements and Protestations.

1692.

Optanda: or good Men described and good Things propounded.

The Wonders of the invisible World; with a Discourse annexed concerning Temptations.

Unum Necessarium; or awakenings for the Unregenerate.

1693.

Warnings from the Dead: Sermons occasioned by some capital Executions. The

The Day and the Work of the Day:
Winter Meditations.

1694.

Early Religion with certain Memoirs of some who at
their Death left Examples of it.

The short History of New-England.

Brentologia Sacra: Sermons occasioned by remarka-
ble Thunder-Storms.

Seven select Lectures.

Durable Riches; or the true Cause of losing, and the
right Way of thriving.

Help for distressed Parents.

A good Master well served: or the Properties & Prac-
tices of a good Servant, with the Duties of a Master.

1695.

Johannes in Erema: or the Lives of several famous
Divines.

Observanda: or the Life of the late Queen MARY;
and a Discourse on the Wheels of Divine Providence.

A Cry against Oppression.

The Christian Thank-Offering.

1696.

Pietas in Patriam: or the Life of Sir WILLIAM PHIPPS.

Things for a distressed People to think upon: A Ser-
mon at the Anniversary Election: with several
Histories annexed.

Great Examples of Judgment and Mercy; with Me-
morables occurring in the Sufferings of Captives
among the Indians.

1697.

Gospel for the Poor.

The Songs of the Redeemed: A Book of Hymns.

Faith at Work.

M a

Ecclesiastes

The Books Published

Ecclesiastes : or the Life of Mr. Jonathan Mischel.
Humiliations followed with Deliverances ; to which
are annexed some Remarkable Providences.

The Way to excel : A Funeral Sermon on Mr.
John Baily with Memoirs of his Life ; and the
Character of a Christian.

Mens sana in Corpore sano ; or a Discourse upon a
Recovery from Sickness.

1698.

The Bostonian Ebenezer ; with a Lecture on House-
hold Religion.

Elutheria. An Idea of the Reformation, and an
History of Non-Conformity.

A Pastoral Letter to the English Captives in *Africa*.

Decennium Luctuosum. An History of Remarkable
Occurrences in the long War with the Indians from
1688 to 1698 ; with two Lectures for the Religious
Improvement of them.

The serious Christian. Three Essays.

Pillars of Salt. An History of Criminals executed ;
with two Lectures on Sin punished with Sin.

1699.

La Religion pura : To which is added, *La Fe del
Christiano* : An Essay to convey Religion into the
Spanish India.

The Faith of the Fathers : A Catechism for the Jewish
Nation.

A Family well-ordered : with an Address *ad Fratres
in Eremo*.

Thirty important Cases ; published in the Name of
the Ministers meeting at *Cambridge*.

A Letter of Advice to the Churches of the Non-
Conformists.

The Everlasting Gospel ; or the Gospel of Justification.
The Religious Marriner.

The Flocks warned against Wolves in Sheeps Cloath-
ing ; with an History of Impostors, and a Lecture
on their Occasion.

1700.

1700.

Things that young People should think upon.

A monitory and hortatory Letter to the English who
debauch the Indians.

An Epistle to the Christian Indians; English on one
Page, and Indian on the other.

The good Linguist.

A monitory Letter concerning the Maintenance of
the Ministry.

A Pillar of Gratitude: A Sermon at the Anniversary
Reasonable Religion. [Election.

Grace triumphant.

A Defence of Evangelical Churches.

The great Physician.

A Token for the Children of *New-England*, in Nar-
ratives and Instances of Piety in Children.

American Tears upon the Ruins of the Greek Church.

The young Man's Monitor. [ches.

Triumphs over Troubles.

The old Principles of *New-England*.

Christianus per Ignem; or a Disciple warming him-
self and owning his Load.

1701.

A Companion for the Afflicted.

A Letter concerning the Sufferings of our Protestant

The young Man's Preservative. [Brethren.

Thaumatrographia Christiana: or the Wonders of Chri-
Death made easy and happy. [stianity.

A Christian at his Calling. Two Essays; One on
the general Calling, another on the personal.

Christianity to the Life: A Discourse on the Imitation
of our SAVIOUR.

Maschil: or the faithful Instructor, in Memorials of
Christianity.

Advice to the Churches of the Faithful; reporting the
present State of the Church thro'out the World.

Magnalia CHRISTI Americana; or the
Church-History of *New-England*.

The Books Published

1702.

Cares about the Nurseries.

Much in a little.

A Letter to the ungodspellized Plantations.

A monitory Letter to them who absent themselves from the publick Worship of GOD.

A seasonable Testimony to the Doctrines of Grace fetch'd out of the Articles and Homilies of the Church of England.

The Portraiture of a good Man.

Necessary Admonitions concerning Sins of Omission.

Wholesome Words: or, A Visits of Advice to Families visited with Sickness.

Meat out of the Eater: or Funeral Discourses occasioned by the Death of several Relatives.

1703.

The Day which the Lord has made: A Discourse concerning the Institution and Observation of the Lord's Day.

The Glory of Goodness; with Remarks on the Redemption of Captives from the Cruelties of Barbary.

The Retired Christian.

The high Attainment: A Discourse on Resignation.

Agreeable Admonitions to Young and Old.

A Family Sacrifice.

Lessons of Godliness for Children of godly Ancestors.

Great Consolations: or a tempted Christian triumphing over his Temptations.

The Armour of Christianity: A Treatise on the Wiles of the Devil.

Jedidiah; or a Favorite of Heaven described.

Methods & Motives for a Society to suppress Disorders.

Euphrosia, Or a vertuous Woman found. An Essay on the Death of Mrs. Mary Brown.

A Tree planted by the Rivers of Water. An Essay on the Improvements to be made of our sacred Baptism.

1704.

Youth under a good Conduct.
 A weaned Christian.
 A faithful Monitor; with an Abstract of the Laws
 against punishable Wickedness.
Le vrai Patron de Saines Paroles; design'd for the
 Instruction of our French Captives.
 A Servant of the LORD not ashamed of his LORD.
 Faithful Warnings to prevent fearful Judgments.
 The Nets of Salvation; with a Poem.
 A Comforter of the Mourners.
Lux Mercatoria; or the false Dealer fairly dealt with.
Nicetas; or Temptations to Sin well answered and
 conquered.
Baptistes; or a Conference about the Subject and
 Manner of Baptism.
Monica Americana; or Female Piety exemplified, in
 a funeral Sermon for Mrs. Sarah Leverett with an
 Elegy.

A Letter about the present State of Christianity
 among the Indians.
 A faithful Man described and rewarded: A funeral
 Sermon for Mr. Michael Wigglesworth, with Me-
 morials of Piety extracted from his Papers.
 Parental Wishes and Charges; with a Poem entitled
 the Consent.
 Family Religion excited and assisted.
 The Rules of a Visit.
Mare Pacificum; or the Satisfaction of afflicted
 The Christian Temple. [Christianity.
Vigilantius; or the Servant of the LORD found ready
 for His Coming, on the Death of seven young
 Ministers, with an Elegy.
 The Religion of the Closet, or the Christian furnished
 with a Companion for Solitude.

1706.

Good Lessons for Children, in Verse.
 A young Follower of a great SAVIOUR.
 Freq Grace maintained and improved.
 The Negro Christianized.
 The good old Way ; or Christianity as it appeared in
 the Lives of the primitive Christians.
 Private Meetings animated and regulated.
 Heavenly Considerations ; or the Joy of Heaven over
 them that answer the Call of Heaven.
 Good fetch'd out of Evil : A Collection of Memor-
 ables relating to our Captives.
 The impenitent Sinner disarm'd of his Plea for Impe-
 nitency.
 The best Ornaments of Youth.
 Treacle fetch'd out of a Viper : An Essay upon Falls
 into Sin.
 The Man of GOD furnished with supplies from the
 Tower of *David*.
 An Essay upon the Character and Condition of the
 [Covetous.

1707.

Another Tongue bro't in to confess our SAVIOUR ; or
 Christianity in the Tongue of the *Iroquois* Indians.
 An Essay upon profane Cursing and Swearing.
 The Soldier told what he should do.
 The greatest Concern in the World.
 Frontiers well defended : An Essay directing our
 Frontiers how to behave themselves.
 The Fall of Babylon.
 Ornamental Piety.
 The Spirit of Life entering into the Spiritually Dead.
 Manly Christianity.
Wintropi Justa : Mortality considered ; in a Sermon
 at the Funeral of J. WINTHROP, Esq ;

1708.

Sober Considerations on a growing Flood of Iniquity.
 Youth in its brightest Glory.

Corderius

by Dr. MATHER.

169

Corderius Americanus. A funeral Sermon on the Death of Mr. Ezek. Cheever; with an Elegy.

A good Evening for the best of Days.

The Temple opening.

Nunc dimittis briefly descanted on: A funeral Sermon on Mr. John Higginson, with Memoirs of his Life.

1709.

The Desires of the Repenting Believer.

The Bonds of the Covenant.

The Sailor's Companion and Counsellor.

Work within Doors.

A Christian Conversing with the greatest Mystery of An Essay on the Streets of the Holy City. [Christianity.

The Cure of Sorrow.

The Heavenly Conversation.

Dust & Ashes: An Essay on Repentance to the last.

1710.

Christianity demonstrated: An Essay on the Witness within.

Bonifacius: An Essay upon the Good to be devised by those who would answer the great End of Life.

Elizabeth in her holy Retirement.

Man eating the Food of Angels: or the Religion of the Morning, with the History of *Key Exor.*

Nehemiah: An Essay on Divine Consolations.

Memorials of Early Piety: The Life & Death of Mrs *Ferusha Oliver*.

1711.

Orphano-trophium; or Orphans well provided for. Compassions call'd for; or profitable Reflections on miserable Spectacles.

The Fisherman's Calling.

A Christian Funeral.

The old Paths Restored.

Persuasions from the Terror of the Load: A Sermon on the Day of Judgment.

Thos

Tho'ts for the Day of Rain; or the Gospel of the
Rainbow, &c.
Advice from *Taberah*; A Sermon after the terrible
Fire in *Boston*.
A Soul well-anchored.
Winter Piety.
Seasonable Tho'ts on Mortality.

1712

Awakening Tho'ts on the Sleep of Death; with a
Debt paid unto the Memory of some that sleep in
The Ways & Joys of Early Piety. [Jesus.
Pastoral Desires.
The Young Man spoken to.
The hard Way of Transgressors.
Reason satisfied and Faith established; or the Resur-
rection of Jesus demonstrated.
A Town in its truest Glory.
Grata Brevitas: A short Essay to demonstrate a few
Words may have much comprized in them.
Repeated Warnings; with the Remarkable Experi-
ences of a young Man.
Grace defended; with a Dissertation about the peni-
tent Thief.
A flying Roll to enter the House & Hand of the Thief.
Tabitha Rediviva: The good Works of a virtuous
Woman described & commended, with some Justice
to the Memory of Mrs. *Eliz. Hutchinson*.

1713

Adversus Libertinos; or Evangelical Obedience des-
cribed and demanded.
A Testimony against some evil Customs.
A Man of his Word.
Things to be tho't upon.
The A. B. C. of Religion.
Golgotha: A lively Description of Death; with Me-
morials of an hopeful Young Man.
A Present of Summer Fruit.

The curbed Sinner; A Sermon occasioned by a Sentence of Death on a young Man for Murder.

What should be most of all thought upon.

An Essay upon a Soul at ease; a funeral Sermon for

Mrs. Mary Rock.

The Will of a Father submitted to.

The Religion of the Cross; occasioned by the Death

of Mrs. Elizabeth Mather.

Hazekiah; A Christian armed with Strength for a Day

The best way of Living.

of Adversity.

1714.

A perfect Recovery; exhibited after a sickly Winter.

A Life of Piety resolved on: Upon the Death of Mrs.

Sarah Ting.

Vita brevis; an Essay upon withering Flowers.

Maternal Consolations; on the Death of Mrs. Maria

The Sacrificer.

[Mather.

Insanabilia: An Essay upon incurables.

A short Life, yet not a vain one: occasioned by some

Instances of Mortality.

Verba vivifica: some Words of Life, produced by the

Death of some young Persons.

The glorious Throne: A Sermon on the Succession of

the British Crown to the illustrious House of Hanover.

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The Balance of the Sanctuary.

The Yoke born in Youth ; with an Account of a
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An Essay to preserve and strengthen the good Im-
pressions made by EARTHQUAKES.

An Essay towards a Religious Improvement of Bap-
tism, at the sight of Administration.

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Death of Mr. *Peter Thacher*.--- N.B. *This was the
last Sermon my Father deliver'd from the Pul-
pit : and truly such a Sermon as a good Minister
wou'd desire shou'd be his last.*

SINCE his Decease there have been two Sermons,
which he left prepared for the Press, published ;
their Titles are,

The Widow of *Naim*.

The Mystical Marriage.

THESE two make the Number of his Books to
be three Hundred and eighty three.

AFTER

AFTER this *CATALOGUE*, I will here take the Liberty of borrowing two or three Lines from BUCHANAN'S *Epicedium* on CALVIN and applying them to the Doctor.

*Hunc ergo in Portum celo plaudente receptum,
Tu licet in placida tranquillus Pace quiescas;
Non tamen omnino potuit mors invida totum
Tollere MATHERUM terris; Æterna manebunt
Ingenii Monumenta sui; et livoris iniqui
Languida paulatim cum Flamma resederit, omne,
Religio qua pura nitet se fundet in Oras
Fama tui*

WHICH Lines I have Englished after this manner,

'TWO' Heaven rejoice you're of your Port possess,
And you may now in Peace and Safety rest:
Yet envious Death, which him reduc'd to Clay,
Our MATHER could not wholly urge away;
No, No; Eternal must his Works remain;
The rich Productions of his Fruitful Brain!
When by Degrees, as a weak Flame of Fire,
Curs'd Envy shall with trembling Flirts expire;
Then where there's any pure Religion found,
MATHER, thy Name shall reach, thy Fame shall
[sound.

FINIS.



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